

MOTIVE



DECEMBER
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THE COVER. Artist Peg Rigg, Tallahassee, Fla., says, "This little fellow gives completely. The material gift is the outward manifestation of his gift of faith and love. If he expects anything in return, it is that you give with the same completeness."

A Christmas Story

By Wiley Kim Rogers

AND there were in the same country children Keeping watch over their stockings by the fire-Place. And, lo, Santa Claus came upon them; and They were sore afraid. And Santa Claus said unto Them, 'Fear not; for behold, I bring you good Tidings of great joy which shall be to all people Who can afford them. For unto you will be given Tomorrow, great feasts of turkey, dressing, and Cake; and many presents; and this shall be a sign Unto you, ye shall find the presents wrapped in Bright paper, lying beneath a tree adorned with Tinsel, colored balls and lights.' And suddenly There will be with you, a multitude of relatives And friends, praising you and saying, 'Thank you So much, it was just what I wanted.' And it shall Come to pass as the friends and relatives have Gone away into their own homes, the parents shall Say one to another, 'Damn it! What a mess To clean up.' . . . 'I'm dead tired, let's go to Bed and pick it up tomorrow.' . . . 'Thank God, Christmas only comes once a year!' And they go with Haste to their cold bed and find their desired rest." Is someone missing? No, I think you can see Him Back in the shadows, not that He matters. Or Does He? This is Christmas, isn't it? Shouldn't We change it to Familymas or Giftday instead of Christ's day? We were too busy to attend church This morning. Are we too busy? Too busy to seek Rest from this war-tired world? Too busy to look For peace in a peaceless world? Too busy to think About an "out-dated" God? Can we be living too Fast to live that which is life? Can we continue To exist if God is not the center of our existence? Are we just superintelligent animals or men with Eternal souls? Wherever we turn, "Hell Bombs," "Germ Warfare," "Third World War." A lot of hope For a superanimal isn't there. Let us put Christ Back in Christmas. Let us hear again an angel's Voice, "For unto you is born this day, a Saviour, Which is Christ the Lord."

THE LEGENDS of the childhood of Christ come down to modern times in Arabic, in Persian, in Greek and in Latin.

You can read them curiously, as refracted history, trace the frayed threads of Jewish lore, note the gildings of the gayer Gentile mind, indulge the anachronisms and confusion of pagan and Jewish custom, and smile on the gentle propaganda of the early Fathers. But for real and satisfying pleasure, read them instead as tales told by the men and women who had known Mary and Joseph and the Child—who wanted their friends, their children, and even the casual stranger, to share their memories and recollections.

In all the tales of the infancy which have come down to us, Mary, the mother of Jesus, lives as a simple, humble woman, her exquisite future as the "Queen of Heaven" unprojected. She could be any mother, bearing a child, living in and for that child, watching and wondering what God might intend—unself-conscious and without pretense for herself, molding her son as best she might through the years. Mary is always kind—as though the early chroniclers felt that only an all-loving mother could train a child whose adult message would be the principle of infinite Love.

But in the stories about the Child, the tellers of the tales seem to be trying to join things known with things heard and unaccountable. Small vanities, pride, fears, unruliness and impish cruelty: these they know as part of all young human heritage. Only with years of growing and learning—they seem to reason—could even a God-child achieve wisdom and courage enough for an entirely selfless use of infinite power. So the legends of the boyhood show a growing child in whose young hands power is not always guided by mature and inspired knowledge.

The apocryphal legends of the childhood of Christ stem from the world of Palestine as it was at the end of the first century. The people called Christians existed in small groups within the great Jewish congregations. They met with other Jews in the synagogues, and followed the old forms; but they looked for the quick return of the remembered Christ as the ultimate Messiah of thousands of years of Hebrew promise.

Mark had not set down in writings as yet the recollections of Christ which he was gathering from Peter. Matthew and Luke had not added their words to Mark's. Paul was in and out of

legends

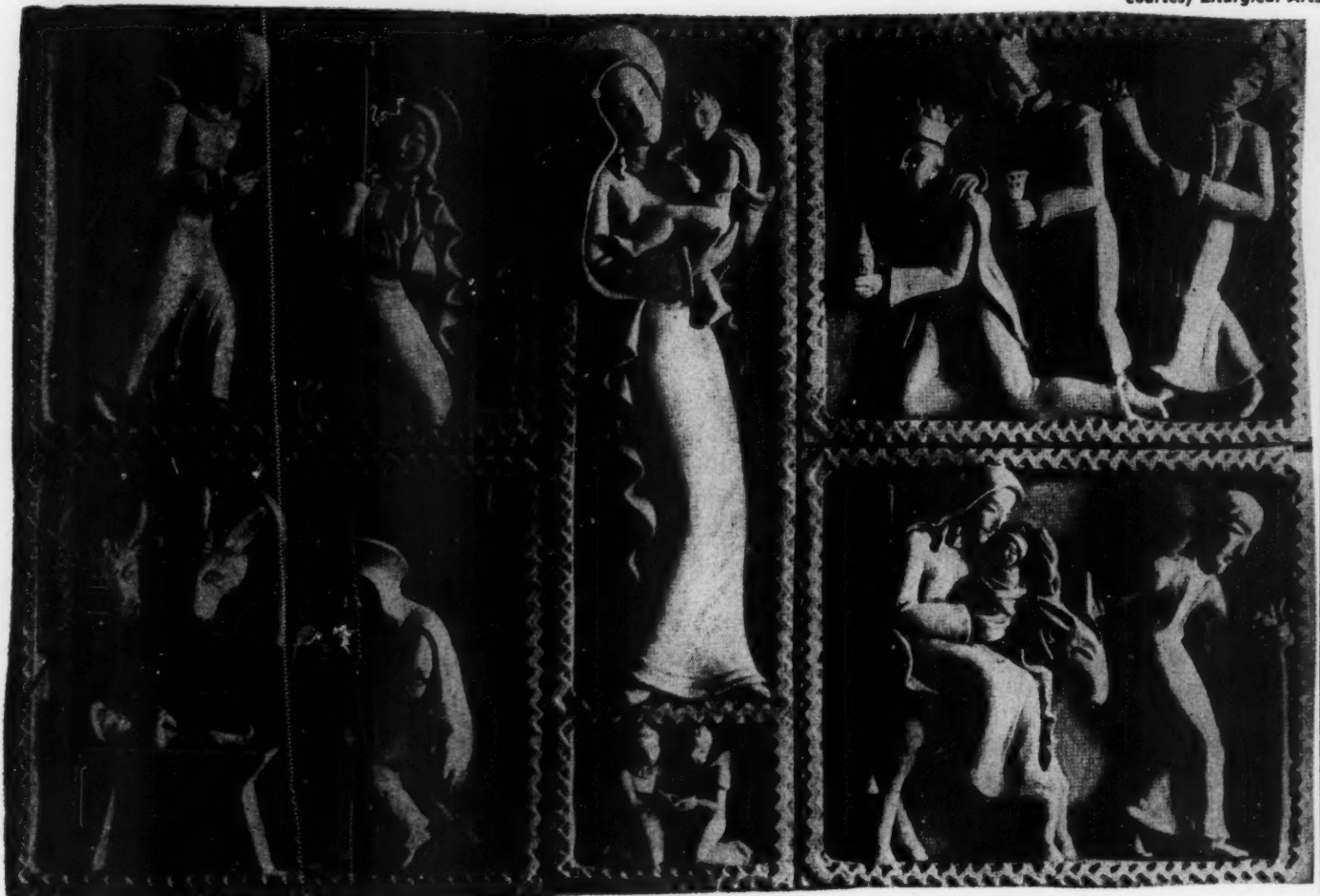
MILDRED OCKERT WAUGH is a writer of special articles. A great deal of her time has been spent making researches into ancient manuscripts. The legends of the childhood of Christ have been collected from translations of fragments of early manuscripts: the Gospel of the Childhood of Christ according to St. Peter; the Protevangelium of James the Lesser; the Gospel of the Infancy used by the Gnostic sect of the second century; the Second Gospel of the Infancy, a fragment of manuscript in the Greek Gospel of Thomas, originally connected with the Gospel of Mary; and from later Latin translations of the early texts. Reprinted by permission of *The American Scholar*, v. 18, No. 1, Jan. '49.

of the Child

by Mildred Ockert Waugh

The Nativity
by Lily Markus

courtesy Liturgical Arts



December 1951

Jerusalem on his missionary journeys. James, the brother of Jesus, was directing the small beginnings of an organized church; and John was caught already in the struggle of reconciling Jewish and Gentile reaction to the story of Jesus.

These were the days when old men and women were recalling all that they could remember about Jesus, answering questions, and occasionally writing down anecdotes to be passed from hand to hand. Tales were told in Nazereth, in Bethlehem, in Jerusalem—in all the cities of David. Legends were growing, and the time for ascertaining facts was almost past.

Who was this Jesus? This Mary? And what about Joseph?

These, then, are the legends of that early day, the picturesque gossip of history. Here, in imaginative language and possible events, appears a slanted outline of the time-veiled face of truth. Some of the legends are golden, some are silver; some hover in the enchanted air like moonlight on eternal fountains, and some wander down the centuries with the sure simplicity of children going barefoot along familiar paths. Of all the legends which history preserves, few shine with a more lively radiance than these stories of Mary and the Child Jesus.

I

And she brought forth her firstborn son and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. . . .

The small scarab beetle, Egypt's symbol of eternity, saw all things which happened. Perched on a vantage beam over the entrance of the stable-cave near Bethlehem, he looked in and out through the crack he had chosen for the night, and as he watched he teetered lustily to hold his balance in the gathering delight.

The man called Joseph, hurrying down the road toward the town, stopped suddenly. The woman coming toward him stayed her steps while a silent strangeness flowed through the world. Clouds hung motionless. The wind held its peace. "Laborers beside the road whose hands were in their bowl of meat, on the point of eating, did not eat, and with their outstretched hands took nothing, but remained motionless. Shepherds raised staves over the dozing herds, but the hands did not fall. At a river, rams stood, whose beards touched the water, but they did not drink, for heaven and earth and all things living were waiting." On its way across the sky a pale star stopped, and its soft light changed to the brilliance of midday.

Then the man called Joseph turned back to the

cave and brought with him the woman called Midwife. Within the stable all was stardust and ecstasy. Angels with shimmering wings bent over the woman called Mary and scattered stars and soft roses on her breast, where a wondrous child lay laughing. A small brown bird who could not sing found voice for a lullaby. An ox and an ass would have gone out of the stable, but so many angels were there and so much shining light, that they turned back and fell on their knees and looked up at the Child.

Midwife said: "Art thou the mother of this child?" Mary said: "I am." Midwife said: "Thou art not like other women." Mary said: "There is no other child like my son."

Then the small bird which had sung the lullaby fanned the glow from a fallen star with his wings, so that the Child might be warmed, and the glow stayed red on his breast forever. The small beetle came out of his crack. He had seen so much, he would hurry and tell his friends. But first he would fly close to one of the angels to see what an angel was like. For his boldness, the angel, laughing, took a sparkling jewel from her hair and touched the little beetle's tail into the perpetual brightness of the fire-fly, so that his whole body pulsed with joy. And he forgot his friends and went back to dream in his crack above the entrance to the cave.

II

And when the Wise Men were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. . . .

It seemed best to Mary and Joseph to go to the ancient city of "On" where Moses had lived and been educated and where Joseph of old, sold into slavery by his brothers, had lived with his wife Asenath. They would settle in the village of Matariya, not far from the great pyramid of Gizeh in the midst of Mary's people and kinsfolk, who had never left the lands to the far south of Judea. Even with their destination known, the way would be long, but the Child would ease the dangers and Mary would be always kind and merciful.

The heart of the small beetle pulsed with joy. For him this meant an unexpected going home to the land of his origins. He would flutter along beside these people whom he had come to love, or he would ride jauntily perched on one of the burro's long ears, and the Child would smile happily at the little light which the angel had given on that memorable night.

The Beasts

On the first night wild beasts from the mountains threatened them, coming close in the darkness—hyenas, jackals, lions, leopards, wolves—but the Child smiled on the beasts, and they worshiped him, and helped to guide the travelers through dangerous cuts in the mountains until they all came safely to the first city. And there Mary, fearing for the safety of their wild friends, sent the animals back to the hills. "For many," she said, "do not know how much gentleness dwells in the souls of wild beasts."

False Gods

When the journey began to seem too long, the Child shortened the way by thirty days and brought them into the city of Sotina, where stood a temple peopled with rows of gold and silver idols whose heads were like bulls and lions. The idols' faces were made of shining marble set with precious stones for eyes.

When Mary and Joseph and the Child came to this place, there occurred a great trembling of the earth and the idols cast themselves down from their

Nativity (School of Navarre)

courtesy Art
Institute of Chicago



pedestals and worshiped the Child; but the people who lived in the city were frightened and ran away, so that the travelers found themselves deserted by all except the son of the temple priest—a boy in torment from an evil spirit, but unacquainted with fear.

When this son of the temple priest came to where Mary was washing the Child's clothes, he snatched one of the bands which was drying on a post, and put it on his head and danced for mischief's sake. Thereupon his torment left him, and he was cured, and the Child laughed aloud with delight.

Playtime

But the Child did not spend all of his time doing good deeds. Sometimes leaving his mother's lap, he would toddle away into the fields, enjoying the cool of the evenings, the light of the fireflies, the murmur of waters and the songs of the night birds. At such times he would play with the small scarab, hiding him behind tufts of sweet grass. Or angels would come and play games with them, bringing stars from heaven which they tossed like balls. All would join hands in a dancing circle; or they would play a game of counting feathers in the angels' wings, and in this last game the prize was always for the Child, because he never dropped any feather, or burned one in the flame of the stars. And while they rested, the Child would tell the angels stories of heaven and earth.

Rest

In the end the travelers came to Matariya; and under a sycamore tree in the center of the village near a well, the Child lay down to rest, for it was noontime and the sun was hottest. With his sweat came a deep perfume.

When the Child wakened, Mary washed his damp clothing in the water from the well. When her washing was finished, she scattered the water about, and there sprang up the aromatic balsam plant which now abounds in that country.

In the City of Memphis

After Mary and Joseph and the Child had lived in Matariya for two years, they journeyed to Memphis, and there the ruler of Egypt sent for the Child to question him—fearing that through this boy troubles would come to the Egyptians as they had come in the days of Moses.

A day came when the Child stood before the ruler of Egypt with a stem of lilies in his small hand, and answered his questions with outstanding words and deeds.

The Ruler said: "Moses came to this kingdom and brought much suffering. Art thou not like Moses?" The Child said: "I come after Moses as the dawn after



Angel Holding the Infant Jesus
by Salvador Dali

courtesy Carstairs Gallery

night. I bring neither anger nor vengeance, and wherever I go, gardens will grow where only nettles grew before."

The Ruler tried to tempt the Child, saying: "Surely that wand in thy hand, turned toward the river, will make the waters run with blood." But the Child bent his flower to the waters, and the river flowed with sweet milk, to the pleasure of the Egyptians.

"There will be lice in the dust, if you stretch out your hand?" Instead the dust, at the Child's gesture, was filled with seeds which scattered with the breeze and made all the fields fertile.

"What kind of flies will you bring to molest us?" But the Child brought bees which built hives and satisfied the people with quantities of fine honey.

"Our horses and cattle? Will they die?" In answer the Child climbed into his mother's arms and nestled down, while all the animals brought forth young.

"Thou wilt scatter ashes from the fires, and men

and beasts will suffer boils?" Instead, all who had these ailments in the country the Child cured on that day.

"There will be hail to break the flowers and destroy the trees?" But the hail, when it came, clung to the trees and turned into roses and blossoms; thunderbolts tilled the fields, opening the ground so that fine trees grew up and shaded the entire land of Egypt.

"There will be locusts?" Instead there were thousands of bright-colored birds singing happily, and the grass which fed the flocks grew lush and thick.

"There will be terrible darkness?" But instead light came as though there had been no light before.

"The first born shall die?" Instead all the young boys who slept in the earth of Egypt rose up alive and happy; and tears of joy ran down the face of the ruler of Egypt.

III

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. . . . And he came and dwelt in a city called Nazareth. . . .

When the message came that the time for them to return to Nazareth was at hand, Joseph was greatly distressed, even though definitely directed in his dream; for he had heard that Archelaus, who was now governor in Judea, was a man like Herod in temper, and in eagerness to destroy the Jews.

The Child was now a boy of six, tall for his age and alert to all that passed around him. Knowing of Joseph's dilemma, the Boy approached him and, pointing to a withered briar bush, he asked: "Would'st thou dare to pass through this little bush?" Joseph answered: "There would be no danger surely in going through such a small dead bush." Then the Boy showed Joseph another bush, green and full of thorns. But that bush Joseph would not go through. So the Boy built a bright fire which consumed both the green bush and the withered bush, and said to Joseph: "Surely God hath power equal to that of the flame on the small bushes. What matters evil or more evil to God?"

And Joseph understood the Boy's meaning, but nevertheless they returned not through Judea but by the safer sea route, through the cities of Ashdod, Jamnia and Joppa, where the people were in the majority Greek; and they came safely to Nazareth. But the small scarab which had delighted the Child stayed behind in the land of his origins.

Power Well Used

As often as the children played together, they made the Boy king, and built him a throne and brought garlands of flowers to crown him. Anyone who passed along the highway, they would bring before him, saying: "Come give the King, hail." And many came, enjoying the pretty play. But it so happened one day that a crowd came along the road in great haste and agitation, carrying a youth on a litter. And the youth was near death, for he had gone to the mountains to gather wood, and turning aside, had reached forth his hand to take eggs from a partridge's nest, only to be stung by a viper which lay coiled in the nest.

Many in the crowd wanted to hurry on to the town with the youth, but the Boy persuaded them to go back with him to the nest where the youth had been bitten, and when he called out to the viper, it came from its hiding place and sucking back the poison from the dying boy, itself died quickly of its own venom. And so the youth lived.

Fore-Knowledge

Now the mothers amused themselves one day asking what each child wanted to be when grown to manhood, and the children answered as they knew of the various trades of the day. One would be a dyer and enjoy the bright colors. Another would be a jeweler and grow rich through traffic in gems. Another would be a soldier and "go among the people with clanking arms and bellowing terribly upon a trumpet." One would be a gardener. But the Boy said that he would be what his Father had willed him to be—King of the Jews—whom all nations would worship. The mothers laughed at such vainglory and thought to tease him. Would his throne be of gold or of silver or of ivory? But the Boy said: "My throne will not be made of gold, nor of silver, nor of ivory,

No Room in the Inn
by Lu Hung Nien

Methodist Prints



but of wood. And if you will come with me, I will show you the tree of which it shall be made."

Then he took them to a brook near which a small oak tree was coming out of the ground and said: "Behold the throne that shall be." He began to cry bitterly, but the mothers could not see any reason for his tears.

Against the Law

One Sabbath afternoon when the children were playing together beside a river, they made ditches in the sand and filled them with water, which they brought in their hands. But the water came into the Boy's ditch of its own accord without hands. The children also made rude birds out of the soft clay and set them on the sides of a pool, playing happily until one carried the tale to Joseph that they were working in their play on the Sabbath day.

So Joseph came quickly to punish them, but the Boy stooped down and tossed his clay birds into the air and stamped his foot, and the birds spread their wings and flew away. And as the water seeped out of the pool, the one who had carried the tale to Joseph felt his strength ebbing also, and when the pools were dry that one was dead.

Justice Without Mercy

Again on an evening when the Boy heard his mother's voice calling him for the evening meal, he left his play and started toward home, running. Another boy, also running and not seeing, ran into Mary's son so that he almost fell with the impact. The Boy said: "Since thou hast injured me, life will go out of your body." And he went home crying, not because he was hurt, but because he had dealt justice without mercy.

Mischief

When the Boy played with the other children, he was always distressed if they ran away and would not play with him; and once, when they were hiding from him in one of the ovens where the women did their baking, he decided upon mischief. He called to his companions, saying: "Come hither. Come hither. Little lambs to your shepherd." And out of the furnace they came skipping gaily, little lambs. But the mothers were in such fright at this kind of play, that the Boy turned each child back into his natural form.

Vindication

While the children played on one of the flat roofs of the houses, one fell and hit his head on a stone and died. The frightened children ran to their homes, but the Boy stayed, and when the angry parents of the dead child accused him he said: "No one pushed him. He fell while playing." But the parents did not believe his story, so the Boy bent over the face of the dead Zeinon and questioned him, and the voice of Zeinon answered: "I fell, pushed by no one." And the parents believed.

Power Abused

When it was time for the Boy to go to school—for he must study the Hebrew scriptures until his tenth year—Joseph took him to Zaccheus the schoolmaster, who wrote out an alphabet for him and explained the sounds of the letters.

When it was the Boy's turn to pronounce "Aleph," he addressed the teacher saying: "Tell me first the meaning of 'Aleph,' and I will pronounce 'Beth.'" In anger and affronted, the schoolmaster raised his hand. Those who were gathered there saw that it had withered at the wrist, and that the Boy was untouched.

Joseph tried another teacher, and this man also talked to the Boy as had Zaccheus; then, turning to Joseph, he said: "Take the Boy home. I cannot teach him, for he instructeth the teacher." And the Boy said: "Since thou hast spoken so truly, so shall the hand of Zaccheus be healed in recompense."

But Mary said: "We will not let him go from home, for whoever displeases him is injured or dies by his power." And the Boy stayed at home, being taught

In the House

There were many tasks to be done about the house in Nazareth. The walls must be washed down, and the threshold scoured.

It happened one day that Mary sent the Boy to the well to bring water, but the pitcher slipped from his head as he was carrying it, and broke into pieces. Mary said nothing, but was amazed to see that not one drop of the water was lost, for the Boy caught it in his mantle and none seeped through the thin cloth.

When Mary had washed the walls of the house with the water, she was still more amazed. For they seemed to shine like gold, and the threshold step, when it was scoured, seemed like white marble. And when she tossed the rest of the water aside, a lily sprang up by the doorstep, and a small snake which was crawling in the grass tasted one drop and writhed and fell asunder.

With the Boy in the house, Mary found that any washing which she spread to dry folded itself and went into the closets without hands. Her fires did not have to be kindled, but started when needed. Beds made themselves, and other tasks seemed to accomplish themselves before she could begin them. And the Boy would be laughing, enjoying her confusion.

In the Workshop

Joseph found that as the Boy worked with him, learning to be a carpenter, chairs and tables were finished almost as soon as he began work on them. So the fame of Joseph traveled, and the King of
(Continued on page 21)

Christmas Is Celebration

A new thought for Christmas? Who ever wanted a new thought for Christmas?

(Christopher Morley)

Awake, glad heart! get up and sing!
It is the birth-day of thy King.
Awake! Awake!

(Henry Vaughan)

And Christmas once is Christmas still.
(Phillips Brooks)

New every year,
New born and newly dear,
He comes with tidings and a song,
The ages long, the ages long

(Alice Meynell)



On the road to Bethlehem there is a well called the Well of the Star. The legend goes that the three Wise Men, on their journey to the manger, lost sight of the star that was guiding them. Pausing to water their animals at the well, they found it again reflected in the water.

(Elizabeth Goudge, *The Well of the Star*)

They were all looking for a king
To slay their foes and lift them high;
Thou camest, a little baby thing
That made a woman cry.

(George MacDonald)

Through the poetry and dreams of the Middle Ages one vision persists: Anti-Christ when he comes will suddenly appear as a full-grown man. He cannot make himself so small and humble as to become the son of a woman, for has he not brooded for aeons over his great plan of revolt and world destruction? He cannot, therefore, possibly find time to play in a village street with other children in a land which is only a small province of a world power. It is only the Almighty who has created and upheld the universe who can afford to lie and rest among the shavings on the floor of St. Joseph's workshop and hold Mary's hand when she goes to the well outside the town walls to fetch Him water.

(Sigrid Undset)



Christ took our nature on Him, not that He
'Bove all things lov'd it, for the puritie:

No, but He drest Him with our humane Trim,
Because our flesh stood most in need of Him.

(Robert Herrick)

After Christmas comes a Lent.
(John Ray)

So hallow'd and so gracious is the time.
(William Shakespeare)

But merry is the street,
And merry is the hall,
And a Merry Christmas, gentles all!
(Richard Le Gallienne)

It was always said of him that he knew how to keep Christmas well.

(Charles Dickens)

In some Christmas songs, holly and ivy are linked together and sometimes appear in strange antagonism to each other. Holly is the man's plant and ivy is the woman's. Some songs carry on a kind of debate as to which shall have the pre-eminence. The root idea is whether the master or the mistress shall rule the household, a topic of perennial interest.

(Traditional)

"He has more to do than the ovens of England at Christmas."

(An Italian proverb)

On December 24th, in 1652, "Parliament spent some time in consultation about the Abolition of Christmas Day."



In Yugoslavia on Christmas Eve, the mother scatters straw over the floor in memory of Jesus' humble manger birth. As the mother drops the straw over the floor, she clucks like a hen, and the children, following after in a row, peep like small chickens.

(Dorothy Gladys Spicer)

Keep while you need it, brothers mine,
With honest zeal your Christmas sign,
But judge him not who every morn
Feels in his heart the Lord Christ born.

(John G. Whittier)

Symbols

OF THE SEASON

by Roger Ortmayer

Illustrated by Jim McLean

WHITE is the color of Christmas.

In the ancient order of the festivals of the Christians, as the seasons of the Church year made a pattern to fit the needs of the faithful, white was felt to be proper for the seasons relating to Jesus.

White is purity and light, rejoicing and joy. . . . *In dulci jubilo!*

Good Christian men, rejoice,
With heart and soul and voice;
Give ye heed to what we say:
Jesus Christ is born today!
(*Fourteenth-century German-Latin*)

The Messiah came not without promises. He was the expected one, He who came in the fullness of time.

The Messianic Rose became a favorite symbol of the Christians for the promised Messiah. He would break into the loneliness and the wilderness of the world, bringing rejoicing and peace.

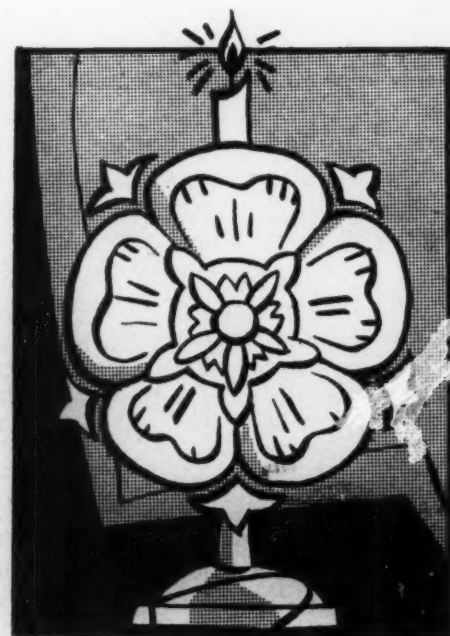
The wilderness and the solitary place shall be
glad for them;
And the desert shall rejoice,
and blossom as the rose.
(*Isaiah 35:1*)

His coming would bring light. So the Messianic Rose was combined with the candlestick, becoming a symbol both of the prophecy and the fulfillment. Christ, the light of the world, making blossom the barren lives of men.

O thou that tellest good tidings to Zion,
Good tidings to Jerusalem . . .
Arise, arise, say unto the cities of Judah,
Behold your God!
(*Handel's "Messiah"*)

Christ was born of the Virgin, Mary, the Mother of the Lord. She was the maiden pure, innocent; she to whom the announcement came:

"Hail, thou that art highly favoured, the
Lord is with thee;
Blessed art thou among women."



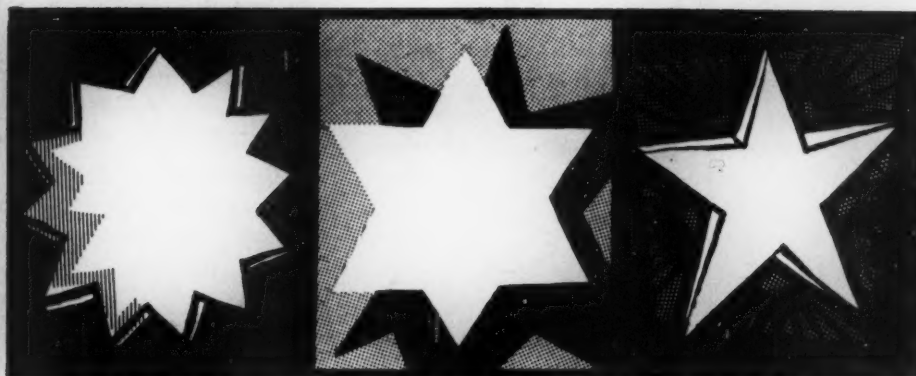
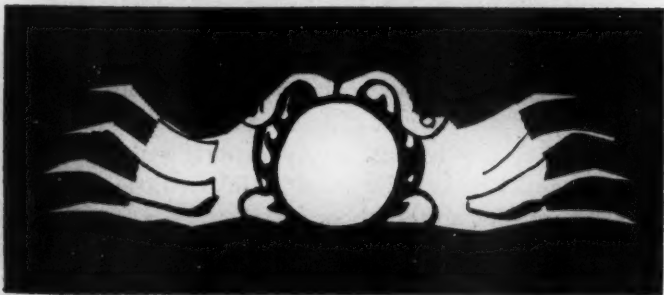
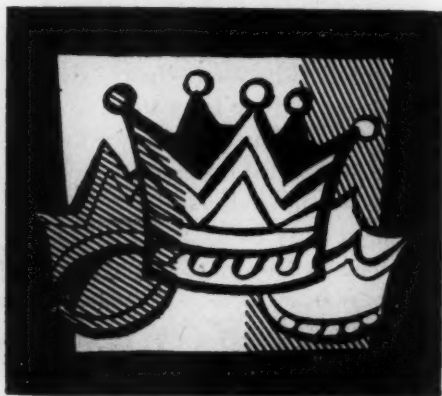
motive



The Annunciation is generally signified by the Madonna Lily. It is a beautiful symbol, for it carries from the Christmas time to the Easter celebration: from birth through ministry and death and new life!—the leaves and blossom rising in glory!

This blissful floure
Spring never bot in Marys boure . . .
O night that led'st me thus!
O night more winsome than the rising
sun!
O night that madest us,
Lover and lov'd, as one,
Lover transform'd in lov'd, love's journey
done.

(*St. John of the Cross*)



The Christ would be found by the sign of the star.

The five-pointed star is the most common symbol of Christmas. It is the sign of the Incarnation—God become man and dwelling among us. It is known variously as the "Star of Bethlehem," the "Star of Jesse," or of "Jacob." To the Gentiles the star showed the way—the child was for all the earth.

Many variations of the star are made. The six-pointed star is the "Star of Creation," or the "Star of David." The star long precedes Christian history, coming out of the dim past, but for Christians it has come to have a special and guiding significance. A twelve-pointed star was placed in the floor of the Grotto of the Church of the Holy Nativity, in Bethlehem, the place which many suppose Jesus to have been born. According to tradition, twelve, as a number, signifies the closeness of the relationship between the divine and the human.

There's a star in the East on Christmas morn,
Rise up, shepherd, an's foller;

It will lead to the place where the Saviour's born
Rise up, shepherd, an's foller!

Foller, foller.
Rise up, shepherd, an's foller;
Foller the Star of Bethlehem,—
Rise up, shepherd, an's foller.

(*Negro slave carol*)

Not only the shepherds, but the wise and wealthy men came.
Christmas is not a time for the prosaic and carping historian to delight in. Sequence and time mean nothing. Let the literalist mumble his dates, let the Child be on the way to Egypt and still in the manger—the meaning is not bound to the limits of the literalist.

Three kings came, three wise men . . . would that all the world might come!

The Kings of the East are riding
Tonight to Bethlehem;
The sunset glows dividing,
The Kings of the East are riding,
A star their journey guiding,
Gleaming with gold and gem.
The Kings of the East are riding
Tonight to Bethlehem.

(*Katharine Lee Bates*)

His parents had to flee with the Child; evil cannot stand even the hope of goodness.

Down to Egypt fled the Child. (Let no one be discomforted that he should still have been in Bethlehem for the Wise Men to acknowledge. The inner life of Christmas is the poetry of the Incarnation.) The sun disk and the apsis of Egypt—the wings of flight—these symbolize the truth that fear destroys, but love survives to shine another day.

The

POWER

and the

Glory

HERE'S a choice bit right out of a recent "Ask Aunt Agnes" column: *In school I knew a boy slightly. He is now in the air force, and I wonder if it would be too bold or bad-mannered if I wrote to him?*

"Under normal circumstances, one doesn't correspond with a nodding acquaintance, but a guy in Uncle Sam's uniform who's stationed away from home is an exception. By all means, write him a newsy note, or if you're too bashful to break the ice, collaborate with several other friends on the first one."

There was a newsphoto recently of Master Sergeant Daniel Manuppelle having a lieutenant colonel's silver leaves pinned to his shoulders. When he had been mustered out of World War II with that rank, he enlisted in the air force and climbed to the peacetime grade of master sergeant. Now he's being called back from the reserve with his reserve rank.

With sixty billion dollars to spend the army's going to be terrifically popular with practically everybody. The man with plenty to spend always can find people willing to help him. Few will criticize. When Senator Douglas, after careful study of the bill, suggested a million or so could be cut off without weakening the armed forces he was flatly accused of giving aid and comfort to Russia. You remember his near collapse right on the floor of the Senate under that kind of attack.

Yes indeed, the army (along with the navy, the air force, and the marine corps) never had it so good.

I can remember in times of peace when regulations permitted men to wear civilian clothes when off duty—because respectable mothers didn't want their daughters seen going out with men in uniform. I've seen judges let convicted men stay out

of jail if they'd join the army—in time of peace. There was a time when the army didn't have enough to spend to make it worth anyone's money to entertain the purchasing officers in fancy hotels—or give them deep freezes or even small hams. There was a time when advancement was so slow that West Pointers could remain lieutenants for as long as twenty-two years!

It's all very easy to understand—in fact so easy we just take it for granted. In time of war you have an army and (these days) practically everybody's in it, or expecting to be in it. It has to be respectable to write to soldiers if only because there are so many of them. But as soon as the war is over and people begin to be sure there isn't going to be another one, the army is promptly and rapidly disbanded. Nearly everybody wants it that way (if we have to have it at all) because even the civilian soldiers work at it only as one accepts a hateful necessity.

Only the professional soldiers don't like it. They are (or at least after every war up to now they have been) reduced in rank, in pay, in the influence that comes from money to spend, and (worst of all) in popular esteem.

Of course the men who are actually motivated by a desire to keep their rank are probably few in number. But by the very nature of their profession they are persuaded that such a procedure "weakens" the country, as General Marshall put it while he was Secretary of Defense. A strong country has a lot of generals—and all the rest of what goes along with generals, they tell us. Every general reduced to a colonel makes the country just a little weaker, according to this theory.

NOW we don't have to question the sincerity or the patriotism of any of these gentlemen (and

motive

some ladies, of course) of the military in order to realize what their situation is. They share the common human characteristic of wanting to be more important. Give them some power, some money, some rank, and they want more. In this they differ very little from any of the rest of us.

That is why the wise old boys who got this nation started off provided some very careful checks against the military gaining power. The military weren't a bit different then. In fact, right after the Revolution, according to General Marshall, they asked Congress for universal military training. And Congress had the good sense to turn them down. That was in the days when universal military training was just getting its start in the world too. It hadn't been exploded and discredited, as it has since, as a means of bringing either peace or victory to a nation. They might have been excused for falling for it then, as the Germans were doing, along with practically all the other European nations.

But Congress not only didn't fall for it, they also provided that the final authority over the military in the United States must always be civilian. (You will recall it took a special act of Congress before General Marshall could become Secretary of Defense.) There is some restriction against appropriating money for the armed services for more than two years at a time and even the draft law—first felt to be necessary in 1918—has been enacted for only a few years at a time.

By
Edwin
T.
Randall

The wisdom of these protections of democratic processes against the encroachments of the military has been growing clearer through the years. The military has never ceased to push against all limitations and to seek, sometimes through devious ways, not only to enlarge itself in times of crisis but to maintain its power and glory through times of peace.

This has never been more clear than it is right now with the most skillfully concocted and most powerfully promoted effort to put across universal military training in the entire history of the country. Having, apparently, become persuaded that the American people, loving freedom as they do, would never accept the slavery of the European system of universal military training when given a fair chance to consider it, the military cooked up something very special.

WHEN General Marshall reported to Congress last spring what his department wanted done about the renewal of the draft law (which was to expire in July) he didn't ask just for an extension of the draft. He asked also for a permanent, peacetime scheme of universal military training *and service*. Every boy would have more than two years of training and active service, followed by six years or more in the reserve, when he could be called out at any time. Now the draft renewal was considered necessary by nearly all Congressmen because of the present crisis. Because U.M.T. was so skillfully woven in with it there was the obvious hope that it would be considered also as necessary for the emergency. When Anna Rosenberg was asked about that specifically she did assert that U.M.T. was intended as permanent legislation, not for the emergency. It might be years before it could be put into effect, she said. But they wanted it passed so they'd have it when they did want to put it into effect. They were working on the idea that it was "now or never."

They almost succeeded! The Senate gave them almost everything they asked. If the House had agreed U.M.T. could have been put into effect whenever they got around to it. But by the time the House took it up, people had begun to discover what was going on, that there *was* a U.M.T. provision in what they had thought was only a draft renewal bill. And they began to talk to their Congressmen!

Smear tactics were used freely. Everyone who opposed U.M.T. was aiding the enemy, according to the people who argue by calling names. But here was something so terribly against the whole tradition and fabric of American democracy that the name-callers were overwhelmed. The great farm organizations, the Grange and the Farm Bureau,



"To protect ourselves we must give up our freedom."

have historically been against U.M.T. and they kept on saying so right when the issues were the hottest. The newer Farmers Union joined in with a very clear note. Church groups, denominational and interdenominational, began reaffirming their old-time positions of opposition.

The House backed up. According to many who know about such things the issue had been defeated. Then it was kept alive in a way described by *U.S. News* in the issue of April 27. "Representative Carl Vinson, of Mill-edgeville, Georgia, is the man who almost singlehanded saved universal military training in the House of Representatives. Vinson's skill in saving U.M.T. after most of its friends had given it up is to go down as a rare example of parliamentary technique."

What did this rare technique accomplish? The bill as finally passed and signed by the President *did not*, as many mistakenly suppose, enact U.M.T. It did provide for a commission, later appointed by the President, which was required to report recommendations for "death benefits" and some other items of U.M.T. by October 29. It did provide also that the issue must come to a vote within forty-five legislative days after the commission reports. That will be sometime next March, in all probability.

It also provides that there is a "National Security Training Corps," which is a fancy name for U.M.T. *But there is no one in it!* If there were anyone in it, he would get six months of training at \$30 per month and then be seven and one-half years in the reserve. So from eighteen to twenty-six he would be at the command of the army (navy, air force, or marine

corps). But no one can be in it unless Congress passes more legislation. In other words we can't have any U.M.T. unless Congress authorizes it by a regular law, which is exactly where we have been since the days of George Washington. This is true in spite of efforts to confuse the issue and to say that "a U.M.T. law was passed." (Actually the name of the *draft* bill was changed to "Universal Military Service and Training.") To say U.M.T. was passed in "principle," or in "skeleton form" is simply an effort to confuse the issue and to take the fullest advantage of Carl Vinson's kind of parliamentary technique.

SO, since it hasn't yet been settled and is certain to come up for consideration we ought to take a good, square look at what the military have proposed for the conservation of their power and glory in times of peace as well as in times of war.

First of all, we are doubly assured that it has nothing to do with meeting the present crisis. It is not needed now! Even in the midst of debate designed to get it passed at almost any cost, there was no direct assertion that it would serve the present need. True, Speaker Rayburn did take the floor in the House when U.M.T. appeared to be at least almost lost and declare that troops "not Chinese" were mobilizing along the Yalu. But that was such a palpably artificial effort to create a crisis that it backfired. When the issue comes up again they may have learned to be more subtle, but there will certainly be some kind of "crisis."

Not one man would be made available for armed service by U.M.T. who can-

not already be reached by the draft. And this will be true as long as the crisis lasts, whether one, or ten, or twenty, or fifty years. So there is no reason for trying to settle the matter now. General MacArthur counseled delay in consideration when he was asked by Congress—said he'd wait and see what was needed and decide when the need for it arose. Nothing in military strength can possibly be lost by waiting until the crisis is over to decide this issue.

IT has been claimed that U.M.T. will enable men to survive when they do have to take part in combat. Recently Legion Commander Cocke referred to eighty thousand casualties in Korea as if he wanted people to believe that U.M.T. would somehow have prevented them. He would have two embarrassments about that, if he's easy to embarrass. The early casualties in Korea were heavy, but they were inflicted upon men who had not only been in the army for much more than six months but upon an army (the Eighth) which had actually been in training for combat in Japan for more than a year as an army. A large proportion of the replacements have been from the reserve, men with army service, many in combat. And not even all the trained reserves have been called yet.

Certainly the army has had time to give every man going fresh to Korea adequate combat training. Actually army authorities declare that combat training is the easiest kind to give. It can be given in seventeen weeks but—once back in civilian life—a man must be retrained for almost as long as his original period of training. In this connection it is interesting to note that a national guard unit (members of which had certainly received more than the equivalent of six months of U.M.T.) was not considered ready for active duty until more than a year after it had been called up.

But the most tragic fact of all about the Korean casualties indicates the futility of expecting U.M.T. to improve a man's chance of survival. Some of the most terrible casualties have been from frostbite. This could not have been



caused by lack of training but by stupidity—the stupidity of the higher command which failed to equip men for fighting in a country where winter temperatures were no secret to anybody.

It was the same kind of stupidity which nearly lost the action of Omaha Beach, the invasion of continental Europe. Each man, as he jumped into water up to his neck, carried a load of eighty pounds. This included four cartons of cigarettes and considerable other gear which, when waterlogged, increased in weight. **The military fact, according to a colonel who reported on the action in a military journal, is that we lost more men from drowning, because of what is now recognized to have been an overload, than from enemy action.**

No, U.M.T. will not give any man a brighter hope of survival, but it will cause the death of many men, quite unnecessarily. Realistic training is always costly. **During most of World War II more men were lost in flight accidents in this country than in air combat in Europe. The expectation in training eighteen-year-old boys would be twenty to thirty thousand casualties per year, many of them killed. That's why Congress would have to provide "death benefits" before anyone could be in the "National Security Training Corps." What could be the "benefits" of that kind of death? Only relatively few of the men in the armed services ever are in combat and need combat training. So most of the eighteen-year-old boys blinded, maimed, driven crazy, or killed in U.M.T. would be needless victims of the military's thirst for power.**

CONFRONTED with this charge they would, in all sincerity, say, "Yes, but they would be saving many more from death since U.M.T. would prevent wars. People of other countries would be afraid to fight us if they knew we had a great reserve ready to take the field." If you asked them how many men we'd have to have in reserve to frighten anybody—Russia, for instance—they might take refuge in charging you with being unpatriotic. But history is against them as well as

common sense. Universal military training didn't keep Poland out of war, nor France, nor Germany, nor Italy. On the other hand, it may well be that the first world war wouldn't have gotten under way at all if all the nations of Europe hadn't been so instantly ready to go to war. **And it is a fact that the only two nations to come through both world wars without defeat are the only two which had never had universal military training, England and the United States.**

It is clear that universal military training will not have any advantage whatever, unless you belong to the group which considers the complete militarization of the nation an advantage. But there are also a number of very serious dangers which even military-minded persons should be able to recognize. U.M.T. would be a very serious threat to the health of the nation. It is often readily assumed that army life is healthy life. Actually statistics are pretty much in the other direction. Doctors have testified that disease spreads through the army, that army life lowers the resistance of men, that it serves to shorten life, entirely aside from combat risks. Then there is the whole problem of venereal disease, which is thirty-seven times as prevalent in the army as among college men of the same age. This is in spite of the strenuous efforts of the army to reduce it.

This points up the other serious peril of army training, which is moral. One of the most popular books of fiction this year has been James Jones's *From Here to Eternity*. It is a nasty, obscene, vulgar book. But it is so because it is a faithful portrayal of the type of life which exists in an army in time of peace. **Bishop Gerald Kennedy has recommended that anyone who is in doubt about the kind of life eighteen-year-old boys would lead in U.M.T. should read this book and find out. That's a good recommendation, even if it is a stiff prescription.**

I HAVEN'T mentioned the cost, which has been estimated from two to ten billion dollars a year—in time of peace—and in addition to all other army costs. I haven't mentioned a

number of other drawbacks to this outworn and discredited foreign system of militarization. **You don't really have to point out which portions of an egg are bad. This U.M.T. is a bad egg for democracy.** It's the very evil from which so many of our ancestors fled when they left Europe and came to free America. It has in it the seeds of the destruction of our democracy.

It may be difficult for us to understand why other nations fear that we will plunge the world into a needless war. But it would be foolish not to recognize this for a fact. What it would do in such a situation for us to adopt U.M.T. as a permanent policy should be clear to all. They would lose what confidence some of them might still have in our real desire for peace—ever. It would condemn us in their sight as a nation that never expected anything but war.

Military men are not all agreed about war. **Both General Eisenhower and General MacArthur have declared that war is a failure, a cancer on the body of humanity that must be excised if humanity is to endure.** To devote ourselves even more to the perfection of our skill and power at war would seem then nothing but to plot the suicide of the human race. At this time we need above everything else to have young men and young women studying ways by which peace may be created and the world saved from destruction. Whatever we feel we must do for military strength, to use less than our full remaining power for peace would certainly be fatal.

THE deadliest danger of U.M.T. is the fact that it is in reality a deliberate attack upon the whole fabric of the American way of life. However, this is a charge so serious and so far-reaching that even those who make it have often not expected too many people to believe them. But recently we have a clear statement of the real purpose right from the horse's mouth. *Coronet* in October carried an article and advertisement about a series of fourteen films prepared in very close cooperation with the Defense Department. The films are titled "Are You Ready for Service?" and are spe-

cifically intended to meet the problems young people face because of the whole idea of U.M.T.

The article asserts that the very existence of such problems is not in the exigencies of military service itself but in the cultural pattern of American life in which they have grown up. "They have been taught to abhor violence and to value 'getting along with others.' This philosophy runs all through their training, from infancy through high school. . . . With the beginning of the Korean War, and especially with the passage of the Universal Training and Service Act last June by Congress, the nation endorsed new principles which demand great psychological adjustments by our young people and by their parents."

Indeed it would require great adjustments for us to accept violence without abhorrence, to think of war rather than peace as basic, and to cease to want to love our neighbors as ourselves. It is all but unbelievable that any Americans should seriously advocate the adoption of these Nazi-type "new principles." And yet this is their idea of what happened when, as they say, U.M.T. was passed. The Pentagon worked closely in the production of these films, certainly knows their con-

tent and must share in the acceptance of their purpose.

It is significant that they should feel it necessary to make such a basic change in the whole fabric of our life in order to achieve their goals. It is surprising that such a bald statement of that kind of purpose should slip out before they have actually accomplished their purpose. And it is important, since they have expressed their intention so unequivocally, that everyone should understand just what the situation is. **U.M.T. is not simply a device to augment military power. It is an attack upon our way of life at its foundations.** It is an attack upon the churches and all that they have been working for.

Fortunately their representations of fact are in error. U.M.T. has *not* been made into law. The report which the commission has made must be considered by the Armed Services Committees of both houses. They will then make recommendations in the form of proposed laws, which need not follow the suggestions of the commission at all. These bills must then be voted on within or soon after forty-five legislative days. This will probably be sometime next March.

The near defeat of U.M.T. already

has demonstrated the democratic power of the voice of the people. The military had everything prepared for a quick and complete victory. Pressure upon Congress from the Pentagon has been perfectly unbelievable from the very start. Only the determined voice of an aroused people, jealous of their freedom even in the midst of near-hysterical crisis and excitement, has held off the cleverest perpetrators of "parliamentary technique." Even in the face of defeat, the militarists have kept the issue alive in the hope that the Christian people of America would lose their enthusiasm and grow indifferent. That hasn't happened and, please God, it shall not happen. People are even now making their legislative representatives aware of their determined opposition and as the issue comes to a focus, they will continue to make their opposition felt in a rising tide of popular protest that can overwhelm any organized pressure from anywhere. The people can say and they are saying, "We are opposed to U.M.T. in any form. It isn't just one plan or another we don't want. We don't want any kind of U.M.T. We particularly don't want it now!"

This is democracy at work and it is a time when every voice counts.

ANNUNCIATION

By Tony Stoneburner

If Mary had not heard, had heard
but had not listened,
had understood but not stood
still had not consented,
had been scared
and scurried from the garden
where he glistened
into the dark house or the dark wood,
worried because the WORD he hinted
stirred
uneasily within the ear; if she had erred
and had permitted heart to harden
when like the frostbaked ground air glinted,
the WORD would have been without sound.

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WAR

and God's Will

By Kirby Page

Can you pray for your enemies?

GOD wants us to see the Russian communist leaders as they appear to him. The incontestable truth is that God loves his children when they are good and when they are bad. Every prodigal in every far country is the object of the Eternal Spirit's self-giving concern. A devoted mother loves a wayward daughter, a faithful wife continues to have affection for her husband even when he treats her with brutality. Far more does God love even the most wicked human being. His rain falls and his sun shines alike on the righteous and the unrighteous. The Good Shepherd seeks the lost one until he is found. We are called upon to see Russian and Chinese leaders in this light.

God wants us to love our enemies. In the Greek language there are three different meanings for the word love; first, in the carnal sense; second, affection as in the home; third, self-giving concern for other people. When the New Testament admonishes us to love our enemies, it is the third of these words that is used. We are called upon to be concerned about our enemies, to do something for them, even at great cost to ourselves.

GOD wants us to pray for our enemies. Prayer is the soul's sincere desire. It is the will of God that in his presence we desire their conversion, transformation, redemption. We human infants cannot explain fully the operation of intercessory prayer, but these truths are obvious: it is right to yearn over wrongdoers and to desire their transformation; it is right to bring offenders with us in our minds when we pray; it is right to pray that

their lives may be open to God and that they will do what he wants them to do; Jesus prayed for others; the saints and the prophets have prayed for others.

God wants us to live the way we pray, with evidence of self-giving concern for them. It seems to me that this calls for, as a minimum foreign policy, world-wide economic cooperation, disarmament, world organization. We should work for the adoption of a world-wide Marshall Plan under the direction of the United Nations, with the benefits available to peoples on all sides of political alignments, and with funds comparable to the sums now being spent in preparedness for total war. We should work for an international agreement to reduce armaments and to continue these reductions until the race of armaments has been brought to an end. We should labor for the strengthening of the United Nations, and for its transformation into federal world government.

God wants us to trust him, to have faith in the processes of self-giving concern, rather than to trust our powers of retaliation and our ability to wage war. The Christian way of understanding, outreaching solicitude, intercession, mutual aid, disarmament, cooperation through international agencies of justice is not safe, it is merely safer. It is safer because it is right. There is a moral order of the universe, harvests come from seed sown. From the sowing of atomic weapons, we cannot reap international good will and mutual aid. It is God's will that we do right as he enables us to know the right, to run the risks of doing what he wants us to do, to

take the consequences, and leave the ultimate results in his hands.

God wants us to say No to war, in order to be able to say Yes to him. At least, this is my conviction. Much reflection should be given to the realities of total war. The nations of the earth are now spending in the neighborhood of one hundred billion dollars per year in preparedness for war. Modern industrialism is being geared to the war machine. The genius of many scientists is being enlisted in the undertaking to provide more destructive and deadlier weapons.

If all this is continued, in the next ten years total expenditures for war purposes will climb toward the trillion dollar mark. The nations on both sides will be equipped with atomic bombs, facilities for releasing atomic dust, atomic clouds, atomic artillery, atomic submarines, disease-impregnated dust and other bacterial weapons. The carriers available will bring all mankind within hitting distance. Nobody will be outside the battle zone.

Surely it cannot be the will of the God and Father of our Lord Jesus Christ that we continue living like this until mutually we commit suicide. Surely it is plain that God wants us to say No to all this, in order to be able to say Yes to him and to the way of the cross. Can it be that God wants some of us to be soldiers trained for armed conflict, while he wants others of us to be conscientious objectors to war, skilled in ways of winning the peace? Or, in relation to war, does God have one holy will for all of us?

God wants us to see, to love, to pray, to live, to trust, to say No in order to be able to do his will.



The "man of science" is not the whole man. The well-rounded individual is an artist and a philosopher as well as a scientist.

• By

Kirtley F. Mather

Professor of Geology, Harvard University, and President, American Association for the Advancement of Science

THE PHYSICAL SCIENTIST AT HIS WORK

NO one, nowadays, need spend very much time telling the college student about the many, diverse opportunities afforded him by the physical sciences to earn a fairly satisfactory living. Skillful, well-trained physicists and chemists are eagerly sought by the thousands of research laboratories, large and small, connected with industrial corporations, governmental bureaus, and educational institutions throughout the land. Increasing demands upon the mineral resources in all parts of the globe make necessary the employment of ever larger numbers of geologists and geophysicists. Even the astronomers and meteorologists are moving to Easy Street, as air transport and long-range guided missiles expand the opportunities for remunerative research concerning atmospheric conditions and aerial navigation, and call for numerous staffs of technically trained watchers of the sky. All of which means that few students majoring in the physical sciences in American colleges today are seriously worried about the financial aspects of the potential jobs for which they may be preparing themselves.

Such students, however, have many troubling thoughts as they contemplate the morrow beyond the completion of their formal education. Most of them know full well the distinction between the superior creative activities of the scientist engaged in basic research and the inferior, though by no means unimportant, intellectual achievements of the technicians engaged with the application of the results of that research in the practical affairs of everyday life. Some of them are wondering whether they have what it takes to make good in the somewhat rarefied atmosphere of pure science. More of them are pondering the possibilities of truly rewarding life within the enlarging circle of those who make their living in the applied sciences. Will there be opportunities for contributions to human welfare beyond the line of duty in the laboratory, factory or educational institution? And what are the responsibilities accompanying such opportunities for physical scientists in the ever-changing arena of economic, political

and social affairs? In short, can the physical scientist not only earn a living but live a rich and truly satisfying life?

IN spite of necessary involvements with the gadgets, apparatus, and techniques of this age of science, almost every science major in American colleges today possesses a considerable store of idealism, as he steps upon the platform to receive his hard-earned degree on Commencement Day in June. He wants to be a good citizen as well as a good scientist. He is resolved to do something about the social implications of his own science. He fears, however, that like so many who have gone before him, he will be frustrated in that endeavor, either by his own limitations of time, energy or ability, or by the stultifying forces in the environment in which his lot will be cast. In the midst of such hopes and fears, he must select his personal goals and chart his own courses of action, as best he can.

One of the first considerations that I would recommend to the embryo physical scientist is the recognition of the limitations of science, hand in hand with his obviously justified respect for the power of science. The "man of science" is not the whole man. The well-rounded individual is an artist and a philosopher as well as a scientist. Human life, as distinct from other animal life, involves the recognition of aesthetic and ethical values that transcend the immediate requirements for mere existence. Almost every day, in the life of every scientific worker, a point is reached where the man of science must bow out and the philosopher must take over.

On the field of battle where ethical and moral values are appealing for recognition, appraisal and loyalty, the physical sciences are forever neutral. To be sure, science provides the only means for the realization of values, but it does not create them, and in the final, ultimate analysis it does not discriminate among them. The release of atomic energy from nuclear fission by chain reaction has no moral significance, in and of itself. It is what

men do with this new and spectacularly dynamic form of energy that is either good or bad. I visited the extermination center at Dachau, one bright August day a couple of years ago, and I was of course impressed by the scientific efficiency of the gas chambers and cremation furnaces. Yet in that place of death I could almost feel the horrible pressure of man's inhumanity to man, raised to the nth degree by its application through the tools and with the techniques of up-to-date science. Never since could I believe that there is any correlation between scientific efficiency and righteous morality.

Even the new knowledge of human behavior, gained by the social scientists, may be used to serve bad ends as well as good. The use of the new social techniques by politicians or those possessed of great economic power may prove to be more fundamental in the evolution of society in these times of rapid change than labor-saving devices or improved utilization of natural resources. Wherever we look, the knowledge and tools of science reveal themselves only as means to an end. The end may be either beneficent or malevolent, depending upon the purpose toward which the technicians direct their efforts.

I HAVE made this brief detour from the road traversed by the physical scientists for what seems to me a very good reason. In modern society there is need for only a relatively small number of experts in electronics, spectroscopy or aerodynamics, but if the society is organized on a democratic basis every member of it must be his own sociologist. Fortunately, even in a democracy, there is no requirement that every citizen be competent to undertake sociological research or to prepare detailed plans for new social structures or programs. It is rather the usual responsibility of each member of a democratic state or group to select from the alternative programs or policies proposed by those who are, or think they are, experts in the various aspects of community life, the particular program or policy which he

believes should be adopted. Men and women trained in the physical sciences are far better qualified than the great majority of their fellow citizens to make such selections in an intelligent manner.

Therefore, the scientist-citizen has an even greater responsibility for participation in civic affairs than the citizens without scientific training or experience. He can escape that responsibility only by retreating from the world around him and insulating himself within the walls of his own laboratory or study. This he can do, only if he has no regard for the welfare of his fellow men or the future of those who are near and dear to himself.

TO be sure, the great imperative problems of our day are not in the area of physics and chemistry, but quite unmistakably in that of ethics and morals. There is, however, a rather widespread and completely valid view that uniquely desirable help toward the solution of those problems may come from those whose objectivity of outlook and skill in thinking has been demonstrated by the precision of the physicist's observations, the triumphant achievements of the astronomer's calculations, the unquestioned ability of the chemist to analyze molecular reactions. Those who turn to the scientists for guidance in civic affairs may refuse to follow the advice they receive, especially if it runs counter to majority opinion, but the vehemence of their rejection is quite frequently a measure of the intensity of their inferiority complexes. It is, moreover, the verdict of history that ideas promulgated by downtrodden minorities have a persistent habit of gaining majority approval a generation or two later, if they are ideas born of wisdom and justice.

The physical scientist must do more than accept his share of responsibility for the consequences to society of the use to which the knowledge available in his own special field of competence may be put. That is a good place to start, but once he starts there he soon finds that he must go far afield into many another sector of the market place of public opinion. The tempta-

tion may be strong to leave to psychologists, economists, social workers and politicians the problems peculiarly pertinent to their fields of activity. The physicist or mathematician, chemist or geologist, might say: "These others are the experts in their own lines. I would not want them to barge into my territory, why should I trespass on theirs?" But that avenue of retreat is in fact barred.

The data and concepts of the physical sciences are a part, and in many instances a most important part, of the foundation upon which one must stand to gain any worth-while insight concerning the social, economic and political problems of modern life. The scientific worker is, moreover, a citizen, whether he likes it or not. And as a citizen he must accept his share of responsibility for all aspects of civic life.

THIS does not mean that he must be ready, on the flick of a microphone switch, to voice an opinion about every subject for discussion that anyone might bring to his attention. The scientist who is true to his high calling is well aware of the folly of jumping to conclusions before all available, relevant facts are in hand. He knows how often the only correct answer to a question is "I do not know." He must therefore be honest enough and brave enough to maintain a position of suspended judgment until sufficient information is available to justify a valid conclusion.

This cautious attitude, so typical of those who have developed truly scientific habits of mind, may often make the scientist the most valuable member of the "town hall," the "community forum" or the "bull session." If adroitly displayed and convincingly presented, it may restrain what is essentially the mob spirit, stimulated by prejudice and fear, rather than guided by intelligence and good will. To do his best to get his fellow citizens to make decisions on the basis of knowledge, with due consideration for the rights and needs of others, rather than in the heat of passionate emotions, with immediate self-interest as the dominant stimulus, is in fact to

fulfill a major part of the scientist's responsibility to society.

TO be concerned about the impact of science on modern life cuts far deeper than at first glance it might appear. Such concern implies concepts of the universe as a whole and of man as a part of nature that have a far-reaching influence upon the life of each person. Although few of them are vocal about it, every physical scientist—like every other thoughtful individual—is seeking an answer to age-old questions dealing with "the good life" and the "destiny of man." As Sherwood Taylor puts it, "No limited objectives, such as public health, high standards of living, or world peace can satisfy man, for when they are attained he will still have to solve the great problems: 'What am I?' 'What should I do?' 'What will become of me?'"

The physical sciences have a unique and significant part to play at this particular point. It is no accident that every great religion, especially in the early stages of its development, had something to say about an administrative power that (or who) "orders the stars in their courses." The response of awe and wonder toward the majestic orderliness of the physical aspects of the universe is good for the spirit of every man. Contemplation of the mathematical regularities revealed in the periodic table of the elements, the superb intricacies of atomic structures co-ordinated by relatively simple formulae, or the significance of $E = Mc^2$ is an experience that not only stretches the mind but also stirs the soul.

Here it is the scientist's attitude, indefinable though that term may be, that counts. At his work or in his play, at his club meetings or in his church activities—in short, whenever he is in association with other human beings—his personal philosophy and aims in life are inevitably revealing themselves to his fellows. Even though he may be unaware of it, he is constantly communicating something of his inner resources and ambitions to those with whom he comes in contact. Because of his success, whatever may be its de-

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gree, in his chosen vocation, his influence is likely to be much greater than he himself would think. The very nature of his work indicates that he is a man of intelligence. He has learned how to see in advance all significant consequences of contemplated action.

But intelligence is not enough. Wisdom is more than knowledge. Something must be added to the intellectual discipline of the skillful physical scientist. That something may be denoted as good will or discerning love. It is the spirit, fundamentally the religious spirit, that impels a man to select from the alternative courses of action the one that he honestly believes will make the greatest contribution toward the welfare of all mankind.

THERE are those who say that the obvious crisis of these mid-century years has arisen because the physical and biological sciences have advanced so much farther than the social sciences. Such critics of the contemporary scene are groping toward the truth, but they have not quite grasped it. The trouble really stems from the fact that the dynamic of good will is not adequate to direct beneficially the vast resources of intelligence that are at hand. Every physical scientist may make a most important contribution at this poignant point. He should of course acquaint himself, as well as he is able, with the principles and concepts of the social sciences and the rewarding lore of the humanities. This he may do in part by judicious selection of courses of study while in college, but more by his reading and listening in his moments of leisure while pursuing his vocation in later years.

Of all men, the physical scientist is most aware of the fact that education can never be completed. It is his habit to keep his mind open, to be ever alert for new gleams of knowledge, to be intensely interested in the constantly changing trends of thought. For him, education involves enlistment for life, not just for the duration of a few youthful years.

But something more than an open mind is needed. If civilization is to

be saved from catastrophe, the ethical consciousness of each person must be greatly strengthened, renewed and improved. The wellsprings of good will lie deep within the spirit of man. The sources of discerning love are in the inner, private life of individuals, not in the outer, public world. The mental habits of the physical scientist provide an especially favorable environment within which high aspirations may flourish, but they do not guarantee results. Science discloses the imperative need; something that transcends science must assist men to respond to the challenge of our time.

Legends

(Continued from page 8)

Jerusalem sent for him to come and build a special throne for him to fit a special place. Joseph worked on the throne for two years, but when it was finished it proved to be short by the measure of two spithames, and the King was angry. When Mary and the Boy visited Joseph, they found him in this difficulty. The Boy said: "I will stand on one side, and you stand on the other, and we will draw the throne to fit the space." And it was done, and the throne was beautiful, made from the wood of the cedar tree under which Solomon, David's son, had sat in the forest of Lebanon.

When the Boy was ten years old, he went on a journey with his father and some of the friends of Joseph along the Jericho road. On the way, they came to a place where there was great danger from a lioness who had her cubs in a cave so that the road was blocked. But the Boy led the beasts out and across the Jordan River, whose waters opened to let them pass, and the Boy said: "Go in peace." The lions wagged their tails and bowed their heads and "spoke gently to the Boy in their own language."

IV

And . . . they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. . . .

Now the Boy is a youth of twelve years, trained by Mary and Joseph and by his Aunt Elizabeth—good people well versed in the Hebrew scriptures. He has been dedicated to the spiritual life by vows assumed by his parents at the time of his birth. Although his upbringing has been simple, the Boy is still the scion of David, connected also in his line of descent with the land of Moab. As he comes of age, there are three possibilities before him, the story runs. He may choose to renew his religious vows and follow the way of the prophets, as his cousin John will do. He may become a student in a community such as the Essenes, or go to the centers of learning in Egypt and India, even to the monasteries of Lhasa, preparing himself to become a great teacher. Again, he may choose to wear the coat of many colors of the house of David, and gather his people for one last effort toward freedom from the conquering Romans.

The learned men before whom the Boy stands in the Temple may well feel impelled to examine him closely and to wonder whither his manifold inheritance may lead.

But on this day no angel hosts are visible, no singing voices are heard. There are no stars and portents. The accepted story is simple and brief. Missing the Boy in the crowd which is wending homeward from the great festival lately celebrated in Jerusalem, Mary and Joseph have sought the Boy for many hours, having had to return all the way to the city to find him. When they come upon him finally, talking to the wise men in the Temple, they reprove him for bringing anxiety upon them.

The iridescence of legends has merged with the more opaque substance of documented history. Out of the nimbus of legend which had grown concerning the childhood, a last fact emerges succinct and plain. The Boy has made his first contact with the reality of the larger world; but the time is not yet, and he "goes down with his parents again to Nazareth and is subject unto them."

A NEW PROGRAM in Theology and the Humanities

The academic curriculum on the American campus is not as static as catalogs suggest. Things are happening, such as this wedding of theology and the fine arts.

By Preston T. Roberts, Jr.*

THE humanities have at long last found their way into the heart of a Protestant theological curriculum. At the University of Chicago it is now possible for theological students to take their advanced work in a new field concerned with literature and the arts; and a basic sequence of courses in theology and literature is required of all students, whether they intend to enter the teaching or the pastoral ministries.

The aim of this new field concerned with religion and art is to enable theological students to think about theology and the humanities together rather than apart—in order that their understanding of each may be deepened, and in order that the problems of faith and of culture may be seen at all times as related and as in tension.

This novel program in theology and the humanities is an integral part of the Federated Theological Faculty's new direction in theological education. As such, it illustrates the faculty's general concern to relate faith and culture and to conjoin older and newer disciplines. The social sciences and the humanities, no less than Bible, Church history, and theology are

being conceived as dimensions of the Christian faith and as essential ways of understanding that faith.

Various courses in the religion and art area have of course been offered in Protestant seminaries before and have been available in graduate schools here and there for some time. But they have rarely been placed at the center of the theological curriculum as basic courses required of all students, whether they intend to become teachers or ministers. Moreover, they have seldom constituted a genuine area for advanced study. Nor have the humanities been conceived as one of the fundamental aspects or dimensions of faith and as one of the great ways of thinking through the themes and problems of theology.

The novelty of this new program therefore does not consist so much in the various subject matters and disciplines involved as it does in the seriousness of the spirit or attitude with which they are now being entertained and considered. The real novelty resides in the attempt to conceive of the humanities as a living part of the Christian faith and as one of the theologically disciplined ways of understanding and interpreting that faith.

IN the basic sequence students learn how to subject selected critical

essays, lyrics, epics, plays, novels, and short stories to both literary and theological forms of analysis. More specifically, they learn how to discriminate among the differing theological contents or meanings and literary structures or methods of the three great and contrasting types of western imaginative literature—the ancient Greek, the Hebraic-Christian, and the modern skeptical.

In Greek literature they read Aristotle's *Poetics*, Plato's account of the death of Socrates in the *Apology*, *Crito*, and *Phaedo*, Aeschylus' *Prometheus Bound* and *Agamemnon*, Sophocles' *Oedipus the King* and *Antigone*, and Euripides' *Medea* and *Hippolytus*.

In Hebraic-Christian literature they read the Book of Job and the Gospels, Dante's *Divine Comedy*, Chaucer's *Canterbury Tales*, Milton's *Paradise Lost*, Shakespeare's *Hamlet* and *King Lear*, Hawthorne's *The Scarlet Letter* and *The House of the Seven Gables*, Melville's *Moby Dick* and *Billy Budd*, and Dostoevski's *The Brothers Karamazov* and *The Idiot*.

In modern skeptical literature they read Joyce's *A Portrait of the Artist as a Young Man* and *Exiles*, Kafka's *The Trial* and *The Castle*, Proust's *Swann's Way*, Conrad's *Heart of Darkness*, Hemingway's *The Sun Also*

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Rises, Fitzgerald's *The Great Gatsby* and *Tender Is the Night*, Anderson's *Winesburg, Ohio*, Lawrence's *Sons and Lovers*, Mann's *Magic Mountain* and *Death in Venice*, Koestler's *Darkness at Noon*, and T. S. Eliot's *The Wasteland*.

They are taught how to analyze these basic literary works in terms of their specifically literary properties—story, plot, character, theme, language, imagery, setting, tragic flaw, recognition scene, reversal, point of view, focus of narration, tone, atmosphere, scale, pace, and effect upon the audience. And they learn how to interpret these literary properties in terms of their general theological significance—the Greek theme of man's tragic blindness and suffering nobility, the Hebraic-Christian theme of man's guilt, sin, and idolatrous impatience, and the modern skeptical theme of man's piteous sickness and abnormality.

STUDENTS in the basic sequence are also required to construct their own Christian theory of literature in general and of dramatic tragedy in particular, based upon what they consider to be the central insights and ideas of Christian faith and theology.

In stating their general theory of Christian literature, they are asked to define their understanding of the relation between redemption and tragedy in the Christian story. They are also asked to justify this understanding by reference to their interpretations of the Gospels and of biblical, Reformation, and contemporary Christian theology.

In stating their Christian theory of dramatic tragedy, they are asked to define their understanding of the beginning, the middle, and the end of a distinctively Christian play. In order to do so they have to ask and answer a set of fundamental theological and literary questions. At the beginning of a Christian play, is the tragic hero disposed toward the good, the evil, or indeterminately capable of either the good or the evil? In what sense is the

distinction between good and evil given or clear, and in what sense is the distinction between good and evil missing or ambiguous? In the middle of a Christian play, is the course of events decided by the tragic hero or for and through him? In what sense is the tragic hero externally free, and in what sense is he inwardly determined? At the end of a Christian play, in what sense and to what degree does the action move beyond tragedy? And by what agency—divine, human, natural, or all three—is the redemptive act effected?

IN the advanced courses offered by the field, theological students are asked to consider still more basic problems in the theology of culture, in aesthetics, in myth, symbol, and ritual, and in literary and art criticism. What is the relation between faith and culture? Is it one of identity, conflict, or tension? What distinguishes the aesthetic symbols of literature and the arts from the logical and empirical propositions of science and philosophy? What is the function of myth and symbol in theological method and in the religious life? What motives or intentions are appropriate to a Christian artist or man of letters? What are the inner properties of a distinctively Christian work of literature or art? What effects or influences do Christian literary or artistic works have upon their readers or audiences?

This new program in theology and the humanities is of course in the initial stages of development. Thus far both the basic sequence and the advanced courses are largely concerned with imaginative literature and literary criticism. They are taught in terms of great men of letters—Homer, the Greek tragedians, Dante, Chaucer, Milton, Shakespeare, Melville, and Dostoevski; great critics—Plato, Aristotle, Hume, Kant, Coleridge, Arnold, Bradley, and Eliot; great literary periods—Hellenic Greece, medieval Christendom, Elizabethan England, and the modern period; and great literary forms—the theological lyric,

the theological epic, the dramatic tragedy, and the modern novel and short story. But the other parts or aspects of the field—theology of culture, aesthetics, myth and symbol, and the various arts—will be added and developed as soon as staff resources, physical and cultural facilities, and student interest permit.

THE faculty is also aware of the grave temptations to which such a program in religion and art or theology and the humanities is subject. On the one hand, theological students may enroll in this new field in order to escape the basic theological questions asked of them in the more traditional fields like Bible, Church history, and theology. They may attempt to erect private and esoteric theologies peculiar or special to the humanities. Just so, they may endeavor to base theology upon a doctrine of man or of good and evil apart from equally powerful doctrines of God and nature. On the other hand, students in the humanities may be attracted to this field as an easier or simpler way of studying literature and the arts than is involved in the regular secular departments of the university.

In the light of these temptations, all students in the field are required to mean by theology what other parts of the divinity curriculum mean by theology, and to mean by the humanities what other parts of the university mean by the humanities.

At the same time, it is hoped and expected that both teachers and students in the religion and art field will have something unique and fundamental to contribute to the common theological outlook of the divinity faculty and to the aims and methods governing humanistic study in the university.

For it is the understanding of the Federated Theological Faculty that its new program in theology and the humanities, no less than its new theological curriculum as a whole, is an integral part of both a new Renaissance and a new Reformation.



Our world reporter, Dorothy Nyland, spent a week visiting Dr. Albert Schweitzer's missionary hospital in Lambarene, French Equatorial Africa, this year on her trip around the world. This painting is by Fritz Hug, an artist from Switzerland, whose sister is on Dr. Schweitzer's staff. He spent six months there. His paintings are sold for the benefit of Dr. Schweitzer's hospital. This one was autographed by Dr. Schweitzer.

Bach for the Antelopes

By Dorothy Nyland

I AM come that they might have life and have it more abundantly," said Jesus. How many of us are doing our share to see that those who need it discover the meaning of the abundant life? On this trip around the world I have seen some who are following the example of Jesus and are sharing the abundant life with others. Such a one is Dr. Albert Schweitzer of Lambaréné, French Equatorial Africa.

Look up Lambaréné on the map and you will discover how difficult it is to find the place. It is only a few miles from the Equator in the heart of Africa. When asked why he came to Africa Dr. Schweitzer replied, "I heard they needed a doctor in Africa!" After thirty years of his life as a distinguished musician, theologian, and writer he spent eight years studying medicine. Then he came to Africa. Here he built his hospital, planted over a hundred fruit trees, made a home for goats, pigs, dogs, cats, ducks, antelopes, pelicans. Some of his staff have parrots and monkeys for pets. Even ants have a chance to live for Dr. Schweitzer believes in "reverence for life."

The people who are sick come from miles around in boats made of hollowed-out tree trunks. Over two hundred lepers are housed in the leper village, all the homes having been built by the lepers themselves. The staff is international—two young doctors, one from Hungary and the other from Alsace, several nurses from Holland, others from Germany and Switzerland. A woman doctor, formerly from America, joined Dr. Schweitzer's staff to minister to the needs of others.

In one room a Swiss nurse cares for two Negro babies every night. One mother died in childbirth, the other mother was told by someone in the village her child would have evil spirits so she left the child at the hospital and went home. The husband is trying to persuade the mother to take her back again. In addition to her heavy duties as a nurse all day, this person looks after these two babies as if they were her own. This is not just a job—it is love expressed in action!

Every evening after supper Dr. Schweitzer announces a hymn as the

family of twenty or more (depending on visitors who come from everywhere) gathers at the table. He steps to the piano with broken keys and plays the tune. When a kitten climbs on the piano Dr. Schweitzer puts it on the floor with one hand and never misses a note with the other hand as the hymn continues to the end. He reads the Scripture—he has been reading Acts. He read that Paul was persuaded not to go to Jerusalem but he answered, "What mean ye to weep and break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus—and when he would not be persuaded, we ceased, saying, The will of the Lord be done."—Acts 21: 13, 14.

As I listened to the words in French and followed in the English New Testament, I thought the words themselves could be the words of Dr. Schweitzer. How often his friends tried to persuade him not to go to Africa, yet he was persuaded. The will of the Lord must be done! Today before my eyes I have seen the Acts of the Apostles enacted once again!

UNABLE to speak in French or German with Dr. Schweitzer, I felt handicapped. He understands English when it is spoken slowly, yet he never speaks except in French or German. But when I heard him play the organ—rather the piano with organ pedals, which the Bach Society of Paris gave him—I did not need spoken language. Music is the universal language of the soul.

I was deeply moved as I listened to his playing for he pours out his soul. His heart is as big as the universe. Over and over again I felt here is a *man in tune with the Infinite!* The antelopes are in the room next to his. As Saint Francis preached to the birds, Dr. Schweitzer plays Bach for the antelopes.

In the morning Dr. Schweitzer puts on a carpenter's apron and supervises the building program at the hospital. How similar to the Carpenter of Nazareth who went about doing good. How many lives have turned from sickness to health, from darkness to light,

from sorrow to joy because Albert Schweitzer followed the pattern of the Great Physician and came to Africa to minister to the needs of others and bring abundant life.

How weak and inadequate our lives are in comparison! May we pray that students today may follow the example of Christ and give their lives in service for mankind, sharing the abundant life rather than taking life through war and destruction.

IN his volumes on *The Philosophy of Civilization*, Part I on "The Decay and Restoration of Civilization" and Part II on "Civilization and Ethics," Dr. Schweitzer writes, "The difficult problems with which we have to deal, even those which lie entirely in the material and economic spheres, are in the last resort only to be solved by an inner change of character."

Dr. Schweitzer says, "The true grandeur of a man is to understand the heart of God. Real prayer is finding peace in all that comes to you and not fretting against that which comes. There are mysteries that we cannot penetrate and no man should pretend that he knows or understands the plan of God. We can only say that we will live and act in God's spirit and then peace may be in us. The best prayer is to pray that 'Thy Will Be Done' really should be done. Anyone who expects to do good must not expect people to roll stones out of his way, but must accept his lot calmly even if they roll a few into it."

Some day we will learn that God is our Father and therefore *all* men are brothers. Color, distance, nationality or language cannot separate us from the love of God who loves all people as his children. In that spirit those who are strong must share with those who are weak. One cannot help feeling the responsibility we have as Americans to share the abundant life with the rest of the world! Not *death* but *life* we need to share in love and in the spirit of the one whom we claim as Master.

Dr. Schweitzer's philosophy of *Reverence for Life* based on the teachings of Jesus needs to be studied by students today.

I. Satan and Hell

Recent Christian testimonies, like the writings of the New Testament, carry the odors of the prison.

By Paul Minear

EARLY Christianity was widely recognized as either illegal or inimical to the welfare of the state. Consequently, the writings of the New Testament carry the odors of the prison.

It was in a prison that at least five books were written: Colossians, Philipians, Philemon, Ephesians, Revelation. Still other books come from men in the interval between jail terms: all other letters of Paul. Yet others were addressed to congregations who were at the time enduring the ordeal by fire: Mark, I Peter. Few indeed are the books that neither look backward to times of stress nor forward to their recurrence: Matthew, John, Luke-Acts, James. (The possible exceptions are II Peter, Jude, II, III John.) Few indeed are the leaders who did not endure imprisonment or death.

Consider how long a list of convicts one can make: John the Baptizer, Jesus, Stephen, Peter, James the brother of Jesus, the sons of Zebedee, Paul, Silas, Timothy, John the elder, Andronicus, Junias, Priscilla, Aquila, Antipas. . . . With such men as leaders, no early Christians could ignore the probability of such a fate. They were all followers of a man who had been condemned to death by Pontius Pilate. Like him they must be ready at any time to make a "good confession" before the magistrates. The creeds of the early church all bear the stamp of this situation. To say "Jesus is Lord" was in effect to deny lordship to the emperor. To say "crucified under Pontius Pilate" indicated both a readiness to be executed, and the reasons for that readiness.

THIS element in the context of the New Testament writings has presented interpreters with a singular difficulty. On the one hand, they realize that a high degree of empathy with the original writers is necessary for an understanding of their writings. On the other hand, they realize that extensive and complete rapport with "convicts" is very difficult to achieve. This has been partly due to the favored position of the modern church, which even in a frankly secular society has been granted special immunities and privileges. And in this church, a position of special honor has been given to the scholars. How then can scholars inured to such comforts recreate the mood and attitudes of the martyrs? If they try to identify themselves with those who daily risked "dungeon, fire and sword," this identification becomes synthetic and sentimental and smacks of undue morbidity. To ignore the effects of the prison environment on the New Testament writings leads to misunderstanding; to rely upon one's imagination to determine those effects leads to other misunderstandings. The anguish of the ancient writers over against the ease of modern interpreters thus seems to form a chasm which it has been difficult to bridge.

From this dilemma, the past two decades offer a genuine escape. Today we have access to many testimonies from contemporary Christians who have been imprisoned and killed because of their loyalty to Christ. And we are in constant contact with lead-

ers who stand in situations as precarious as those in the early church. Many of these modern martyrs are well versed in Scriptures. Having bridged in their own experience the chasm between the twentieth and the first centuries, they are qualified to help us in understanding certain accents in Scripture.

One may, of course, admit that the extremity of their suffering may have induced in them a bias that prevents accurate interpretation of ancient documents. So urgent has been their need for guidance and strength that they might easily twist the New Testament to satisfy that need. They would not have us dispense with dispassionate analysis, nor can we even if they so wished. We should not forget that men who are called upon to sacrifice everything for the gospel will be on their guard against throwing their lives away because of a spurious gospel. However much scholars may discount their bias, contemporary Christian teachers—whether in classroom or pulpit—can ill afford to ignore the help of these prisoners in recapturing the original meanings of first-century documents. For this reason I have been keenly interested in following the diaries and testimonies of these contemporary teachers. Nor have I been disappointed in the results. Very often they throw new light upon some nuance of biblical thought which otherwise would be obscured.

LET me indicate three general areas in which this has been true. (1) Scriptural references to those enemies of God and man—Satan and Hell.

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(2) The work of Christians as judges of the world. (3) The experience of being called and predestined. Each of these areas has been uncongenial to modern perspectives, and has therefore been minimized by most interpreters. In the main I will draw my evidence from the written work of two men. (1) Roland de Pury, a Swiss-French pastor, who was arrested by the gestapo in Lyons, France, and spent five months, mostly in solitary confinement, in the prison of Fort Montluc. (2) Hanns Lilje, a German confessional pastor, who spent nine months in various German prisons until released by western armies.

Let us begin, then, with de Pury's report concerning what prison taught him about those twin antagonists of God—Satan and Hell. He had not been in prison long before he discovered that these were his deadly enemies, rather than the wardens of the gestapo. As day followed day—slowly, relentlessly, emptily—he was plunged into a spiritual combat far fiercer than any mortal duel. The Devil is the prisoner's implacable foe, attacking him at the most vulnerable place. However the battle line shifted, the line always followed the direction of despair. One night it was the bugs that

drove me crazy . . . the fatal ripple that swept over the boat. I could feel myself foundering, leaving the bright surface of the world to descend into the abode of the dead, an ocean of shade and terrors.*

This tortured figure is in deference to all those men of Christ who have suffered persecution and martyrdom for their beliefs under the godless rule in communist-dominated countries these past five years. . . . Surrounded by the symbols of ecclesiastical authority, the persecuted one is bowed under the heavy load of physical violence (the belt of bullets, the hand grenades, etc.). His benediction is stayed by heavy chains; beneath his feet is the red-starred "confession" in close proximity to the hypodermic syringes—tools of the "confession." This highly abstract panel was executed as part of a mural decoration.

* Quotations in this article are from *Valley of the Shadow*, Muhlenberg Press, \$1.25.

December 1951



THE PERSECUTED CHURCHMAN by Robert A. Leader

Despair, he writes of another night's struggle, flooded

irresistibly through the valley of our heart. . . . It was the Devil himself, not pausing civilly to disguise himself as an angel of light. He was all around me, his back to the wall of my cell, and certain of his victory. He had plenty of time. He had precisely all of any prisoner's time. Indeed, he was the prisoner's time.

The struggle might abate, but it was never over. For a few moments morale might be strengthened by concentration on the Bible, by prayer, by intercession. But such morale was very precarious.

Though despondency be a hundred times put down, in ten seconds it will be as strong as ever. The noise of a trolley will do it . . . a whistle, any trifling incident. . . . Grace is not only the prisoner's daily bread, but the bread of each moment.

Each morning the prisoner awakened to the same battle, beginning again at the bottom of the same mountain, sharing the agony of Sisyphus. In fact, de Pury had to eliminate his afternoon nap because one wakening a day was all that he could stand.

You have to fight, to fight again and always, hang on, sooner be beaten to a pulp than yield one inch of ground to the Demon. The prisoner's heart is nothing more than the arena where hope and despair, the two gladiators, trade blow after blow from morning to night without ever resting or disabling the adversary.

In this struggle, de Pury learned what I Peter meant in calling the Devil "a roaring lion" that "suddenly hurls itself upon you, devours you alive, plucks at you forever like Prometheus' vulture." If the fight were simply against physical death, it would not be so desperate. If it were front-line action against a human enemy, it would be much easier. But in prison he is in the clutches of hell "where their worm dieth not and their fire is not quenched." Here nightmares are a blessed relief. Here in this "eternity without God" is perpetual forced

labor against an unwearied foe when one's own weakness has passed all bounds. Despair is an eternity of agony because in despair time stops and nothing happens. To despair is to live in death, to live one's own death. The death of hope leaves one in a hopelessly dead time where suffering never ceases. "The smallest portion of hope is the buoy that will guide you back into time."

In this struggle between hope and hell, de Pury found unexpected help in two basic convictions of the New Testament martyrs. The first of these is the assurance that God has given Satan permission to tempt his servants. God has a purpose in their trial, and this purpose is good. So de Pury writes,

I was not able to stand firm . . . except by remembering every day that the Gestapo was the hand of God—his left hand. The worst of tyrants and the last of cowards will only end by accomplishing God's will.

Although the prisoner cannot ignore Satan's power, he knows that Satan is destined to be a servant of God. This knowledge is the source of confidence and resistance.

In the second place, the prisoner discovers new meaning in the stories of Jesus' wrestling with Satan in Gethsemane and on Golgotha. Each day the convicts in Fort Montluc were allowed a few minutes in an open court for emptying their buckets, washing their faces, and exercise. Although forbidden to talk, they managed on occasion to exchange a few words. Taking advantage of this, one prisoner managed to mutter to de Pury a single question: "Do you believe he suffered as much as this?" "Who?" "Jesus Christ." The answer was, of course,

known to both, because both had met Jesus at the point of greatest agony.

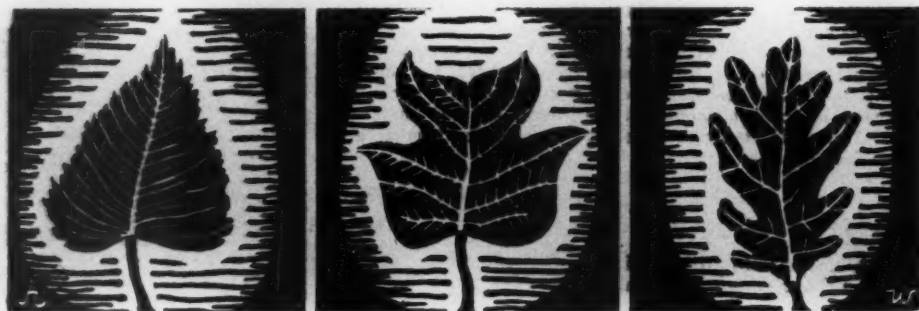
You sink into a bottomless abyss . . . down, still down. Is this the biblical place at last? the place of the Psalms, the place where Jesus prayed at Gethsemane when his heart was sorrowful unto death, the hell into which he descended? Jesus is indeed there . . . God with us to the very bottom of the abyss.

Lilje tells of a similar discovery during a night of horrors when the prison was being bombed, the guards had fled to the basement for protection, leaving their charges manacled in the top floors. One of these somehow got loose, was able to open his cell door and join Hanns Lilje for a short conversation.

Don't you think that those of us who are in this situation understand the story of Gethsemane better than ever before? . . . I shall never forget this scene . . . the dark and gloomy buildings; the din of bursting shells and whistling bombs, outside; and within, this whispered conversation about the Son of God, who on that night on the Mount of Olives lifted the horror from every other human night.

This discovery that Christ visits one at the bottom of the abyss is, says de Pury "the single discovery that must be made upon earth at all costs." This is the meaning of the cry of dereliction from Jesus on the cross. This is what the creed means by the clause "he descended into hell." This message of descent "embodies the whole meaning of the church on earth." This is the weapon by which Christ continues to conquer Satan, to rob Hell, to overcome despair.

(*The "Judgment of the Judges" will continue this discussion in January.*)



motive

MY JOB

GOOD jobs are hard to find—and when you find a good one, it's time to hang on. I have a good job. Swell pay, lots of room for advancement, lots of self-satisfaction, stability too, and best of all is the "working agreement."

You see, I have a "working agreement" with God.

It's all quite simple. He made all of the terms, of course; I'd been reading about them for a long, long time. There's quite a bit written about them in some old books called Genesis and Exodus or some such names. Well advertised and there for me, but somehow I just hadn't taken advantage of them.

But anyway, it was brought to my attention by a special representative. Not directly, you see, but in such a manner I just couldn't afford not to go along with the proposition. Took a long time to sell me on the idea, but it was just too good to pass up.

This special representative worked through a group of subagents. Their names were something like Matthew, Mark, Luke, and John. Not uncommon names, but also not uncommon people. Most of their sales work was written—but man, what salesmen! They presented a line that just wouldn't wait. Very persuasive. Convinced me, anyway.

They told me about this "working agreement" and all it guaranteed. Gave me all the details with the special guarantee from this special representative of God. He called himself Jesus.

Jesus Christ, I believe was his full name. Was killed later by a group who didn't stop to examine his credentials. All of them were working for God, but he just cut out too much of the red tape to suit their fancy.

Full employment. Yes, he promised full employment with a future just as broad as you wanted to make it. Fact is, I guess you could say the job would just about run along forever. Room for improvement of yourself and lots of advancement all the way, too.

And it's all mine just as long as I take care of my end of the agreement.

Now, I know, you'll say that shouldn't be hard but sometimes I slip up on the little things.

TAKE the matter of responsibility. On this job I'm not supposed to assume any of the burdens or cares. The Big Boss is supposed to take care of them all. But you know sometimes I just can't help worrying about the course of things, and wondering what I can do to change them. But I pay. I pay with grief and pain. With lines of care, with grey hair, with an intolerable disposition, indigestion. All because I'm too ambitious. Too much the big shot. Too much trying to do the Boss' work. I'm not living up to my side of the "working agreement." I'm trying to take over his job, too.

Accessibility. Gosh, it's the easiest

thing I've ever seen. The Big Boss is always ready to listen—any time of the day or night. Holidays and Sundays, too. The Big Boss just loves Sundays, and yet he hears more complaints on that day than on any other. But it's those little thankful notes that bring a smile to his face—for he knows that someone somewhere is thankful that he's on the job.

But how the Boss loves those little chats. Funny about that, too. He tells you to just start talking to him wherever you are and he'll hear. Doesn't make any difference where or how noisy—just talk and somehow, somehow he does seem to hear. Even when he isn't any ways close, he still seems to know everything you say. He still knows just what you're thinking.

He calls it prayer. Always an answer. Sometimes it's not very apparent, but there's always an answer. Sometimes he doesn't say anything directly. Sometimes it's just a kind look from that person you pass on the street, sometimes it's just the chirping of a bird high up in the branches of that old elm tree, and sometimes it's just a lightening of the clouds and a ray of sunshine.

BUT then again it's those times when I fail him that I fall back into the depths of despair. Heartbroken and grief-stricken, I realize that I've failed to live up to the agreement. I realize that I'm trying to run this business of life without him. Alone. What an awful aloneness I then feel. But somehow I'm not alone for suddenly I realize that wherever I am, whatever I may be, whatever I try—I'm not alone. He is still with me. Loving, trusting, but best of all, merciful and forgiving.

The Giver of Life itself is there waiting for me. Waiting for me to stand by my side of our "working agreement" and accept the benefits he will so freely bestow on those who entwine their lives with his.

I've got a "working agreement" with God.

—A Student Meditation by Guy W. Rucker—

What's Wrong With *Gambling?*

By Dick Farr

A student at Hendrix College, Conway, Arkansas, does some serious thinking on this multiheaded monster.

GAMBLING is supposed to be "the philosophy of getting something for nothing." Can all gambling be put into that category? Certainly there are types of gambling in which the gambler exercises much mental effort and spends much of his time before the act of gambling takes place. He possibly goes to a great deal of trouble in preparation. Why should he be accused of getting something for nothing any more than a "legitimate" businessman or even a preacher who spends much time in an effort to gain certain objectives?

Also, even if a gambler does not actually prepare for the act of gambling, he is not merely "getting something for nothing" just because he gambles. The risk involved is evidently worth something. Isn't the whole idea of the insurance business built on the philosophy of taking risk and absorbing it?

FOR these reasons I scrapped this definition of gambling and went on to another. From a second source I learned that gambling is looked upon as "a kind of action by which pleasure is obtained at the cost of pain to another." At first examination this definition seemed to solve my problem. It is directly opposed to what goes with the normal obtainment of gratification, which implies two things: first, that there has been put forth effort which furthers the general good; and second,

that those from whom money or property is obtained get direct or indirect satisfaction. In gambling, however, the benefit received does not necessarily imply effort put forth, and the happiness of the winner does imply misery of the loser.

This definition of gambling is based on the theory that that which conduces most to social happiness is right and that which produces misery is wrong. But can we base right and wrong merely on social consequences? If that be so it would be right to lie if it would produce social happiness. It would be right to cheat if cheating meant happiness in a situation. And also it would be wrong to stand up for your convictions, much as the early Christians did in Rome, if it meant social misery.

Again looking at this definition of gambling, we can see that the participants in the act of gambling actually entered into a contract and that each of them realized that there would be a loser; each was willing to assume that chance. The loss would be the price paid for the pleasurable excitement.

Many people find the amount of pleasure gained from gambling to be very intense and are more than willing to pay for it, just as others are willing to pay a price for the pleasure of seeing a good movie. And do we say that spending money for this type of pleasure is wrong? For these reasons

I thought it wise not to base gambling on the social consequences theory.

HAVING discarded this definition, I decided to analyze the act of gambling, to break it down into its elements, look at each one of them, and then try to put it back together into a workable definition.

My first deduction was that there must be a transfer of property. Some type of property or something which represents property must, in the final analysis, change hands.

There are three generally accepted means of transferring property, of which two are universally approved and of which one is universally condemned. The two approved types are benevolence or gift and barter or exchange. The one condemned type is theft.

Actually gambling could partake of the characteristics of each of these three. It is like benevolence because the loser gets no return from the winner. It resembles theft in that the winner consents to take what his opponent parts with neither from benevolence nor for a price. But you can also see that gambling is akin to exchange because there is a contract between the two and both parties receive something whether it is tangible (such as property) or intangible (such as pleasure). So it is permissible to assume then that gambling is one means of transferring property. This transfer is one essential element of gambling.

WHAT is the principle upon which this transfer of property proceeds? This principle, and the second necessary element in the theory of gambling, is the element of chance. Any event is a matter of chance when the manner and the time of its occurrence are completely beyond our powers of prescience.

Looking further into this element
motive

of chance, we see that there can be no bet nor any gambling in any form where the conclusion of an event can be foretold.

At this point in my thinking I eliminated the so-called idea of dishonest gambling, such as the recent basketball scandal. This type of action is not gambling at all in the true sense of the word because the element of chance has been removed.

In this case and in many other like cases the transfer of property proceeds because of something other than chance, and actually the result or conclusion is known beforehand. Because of this we can dismiss here and now the idea of dishonest gambling from our thinking. What takes place under these circumstances is not gambling, and though it may resemble it on the surface, is no more real gambling than, to use an analogy, glass is diamond. Glass may resemble diamond on the surface, but because an element which is vital to diamond is not there, the glass cannot correctly be called diamond. So it is with gambling. Chance is a necessary element and without its presence gambling does not exist.

Men argue that there are often forms of gambling in which the superior skill or knowledge of one of the participants is rewarded. Men believe that in horse racing, for example, the one who knows horseflesh and who has skill in the calculation of probabilities is repaid for his abilities. The same is true for a game requiring natural ability such as billiards. The winner is rewarded for his natural attainments.

But consider the minds of both parties before the game began or before the race was actually run. If both parties who are to bet on a horse race consider themselves equally well informed and they disagree, they can, and will, bet on the chance, and chance alone, that one of them will turn out to be correct. But if one of them has a belief that the other is better informed, he will demand an adjustment of odds so as to make the chance element turn out to be even. The theory here is that a smaller sum is risked in an effort to receive a larger

sum on the bare chance that the one having superior knowledge is wrong.

THE same is true for gambling ability. If there is a known difference in the abilities of the two, an adjustment will be made in the form of odds or a handicap so that the element of chance will be equal. When the element of chance is not normally equal, gambling cannot take place before it is adjusted so as to make it as equal as possible.

Having broken gambling down and looked at the necessary essentials, I was ready to put it back together again, in the form of a definition. This would be my definition of gambling, that, as a result of a bet, property is transferred from one person to another upon the occurrence of an event which, to the two parties to the bet, was a matter of complete chance, either normally or by the adjustment of conditions.

Finally I had reached a satisfactory definition of gambling, and I had gone deep enough into the theory of it so that I understood its real nature. I was looking at gambling with more insight than ever before. I was then ready to attempt to get at the heart of gambling. I wanted to try to find out whether or not the act of gambling was evil.

A FACT concerned with gambling is that the core or the transaction is outside human nature. There is an element of chance which is made as large as possible so as to act against any faculty of knowing which man may employ.

It is here that we can distinguish between gambling and the other forms of property transactions. In gambling the element of chance is made to be as great as possible and everything that acts against pure chance is removed. But in ordinary transactions everything is done to remove the element of chance. As many steps as are humanly possible are taken so as to eliminate chance completely.

Right here we can know and point out the true difference between gambling and honest businesses which seem to have an element of gambling involved. In many businesses ranging from agriculture to stock market speculation, there is an element of chance involved, but everything that can be done to decrease this element of chance is done. The participants want as little chance as possible to be involved. But as we have seen in gambling, chance is the very heart of the activity.

Then I saw the only point at which gambling in itself can be attacked as wrong. What man is doing in the act of gambling is to put aside, to forsake, his power of reasoning and resolve to deal with property on a non-human basis. Man is laying aside his will, his intelligence, his conscience, and his reasoning for the purpose of temporary pleasure. For the period in which the act of gambling is taking place, man is forsaking his very manhood for pleasure.

What is happening is the same thing that we criticize a man for when he becomes intoxicated. We say that he is wrong because he temporarily throws away his consciousness for the feeling of pleasure that comes with alcohol. He is forsaking his power of reasoning.

In gambling the same power of reasoning is being willfully forsaken. It seems to me that it is a dishonor to my nature to give up the control of my ability to reason for the mere pleasure which comes from gambling. As if this were not enough dishonor, gambling is an effort to stand to my neighbor in a relation which is outside all human relations. Should any part of life be put on this basis?

When we put aside something which is ours, which God has given us to use; when we willfully forsake the power of reasoning which we have; when we dishonor our nature and our relationships to other men by doing something outside the realm of this reasoning, we do something which no one can deny is wrong. And in gambling, we do this!

William Miller, chairman of Religion at the News Desk, broadcasting over WELI in New Haven, Conn. The script is rebroadcast over about a dozen other local stations throughout the United States. Part of a recent script is reproduced on the inside back cover of this issue.

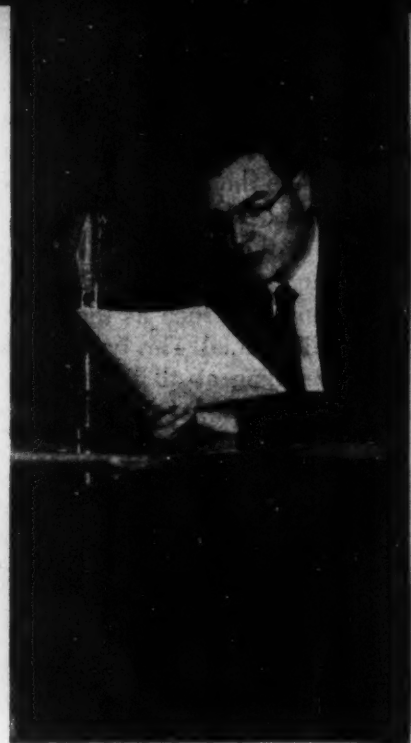
EIGHT months ago the announcement of General MacArthur's dismissal shocked the nation. Can you recall how you reacted to this event? If you are a typical student you were somewhat bewildered. Who was right, MacArthur or the President? But you didn't wait long to make up your mind. Within hours radio commentators and newspaper editors were telling you what to think. You likely accepted without serious question the viewpoint of your favorite newspaper or commentator.

If you were more critical than the average student on your campus, you discussed the issue, withholding judgment until more facts came in. But in spite of the avalanche of MacArthur news it was difficult to pin down the facts, and even more difficult to find out what the facts meant. If you were looking for a distinctly Christian interpretation of the affair, you were in for a big disappointment. American Protestants, almost to the last bishop, turn to "secular" media of information for their interpretation of the week's news. There is no consistent Protestant commentary on public events in the United States except for a unique radio program, "Religion at the News Desk," which I should like to tell you about. This program did have an up-to-the-minute commentary on the MacArthur controversy from a Christian point of view.

Religion at the News Desk, broadcast each Saturday night at seven o'clock over WELI in New Haven, Conn., and rebroadcast later in about a dozen stations throughout the country, is a Protestant interpretation of major news developments. It is written by a committee which believes "that religion has something to say about all human events." In commenting on the news it tries to take God seriously. The committee is made up of ten (more or less) students from Yale Divinity School and the Yale Graduate School. These students with several faculty advisers represent seven denominations: Methodist, Congregational, Quaker, Presbyterian, Disciples, Episcopal and Church of the Brethren. The fifteen-minute commentary is hammered out in a fairly elaborate process of discussion, research, writing and rewriting. Tuesday afternoon the two students primarily responsible for the program that week confer with the committee chairman, William Miller, and a faculty adviser in the initial "idea meeting." A topic is chosen and an outline written for the Wednesday meeting of the entire committee.

FOR ninety minutes on Wednesday the outline is criticized, sharpened, and filled in by the comments of different committee members who have specialized in various social sciences and who have been keeping up with certain magazines or newspapers. The *New York Times* seems to be the major source of information. Mass magazines like *Life* and *Time* are consulted for their view-

R A N D



Religion at the N

points. Certain radio commentators are monitored. If the topic requires technical information, for example the relation between income tax rates and inflation, a person is appointed to dig it up either from a reliable book or by consulting an economics professor. Essential to every Wednesday session is the theological interpretation of the news event. In dealing with one aspect of the MacArthur affair, the committee used the biblical concept of idolatry to point out the evils of MacArthur worship. Said the April 21 program:

"The overemotional, unrestrained, idolatrous worship of General MacArthur in America these past two weeks has been a most disturbing example of the attempt to escape from ourselves, and from the tensions and complexities of life. But the attempt fails, as must all attempts to escape our responsibility, or to worship one who is less than God."

After the Wednesday ordeal the two writers start burning the midnight oil. By one o'clock Friday afternoon they have to hand in a completed program, seven double-spaced, typewritten pages. Then an editorial team goes over the manuscript, completely rewriting if necessary. The committee insists on simple language, no matter how profound the interpretation. Academic phrases like "implementing the proposals," "situational analysis," and "conventional morality," get the blue pencil. Difficult ideas are illustrated and presented in words the intelligent listener can understand. An attempt is made to avoid emotionally charged phrases which becloud the issue rather than clarify it.

BEFORE the program goes on the air Saturday evening, mimeographed copies of the final draft are already in the mails to about a hundred subscribers in the United States and abroad. Some rebroadcast it, others reprint it, and still others use it as a basis of group discussion. A number of college Student Christian Associations have made Religion at the News Desk a part of their regular educational program. All in all, a good fifty man-hours of voluntary work go into this fifteen-minute news commentary broadcast under the auspices of the New Haven Council of Churches. Perhaps this helps to explain why Religion at the News Desk has received two national awards from the Protestant Radio Commission.

Religion at the News Desk does not deal with "religious news" as such. Rather it is a religious interpretation of national and world events. Each radio commentator has his slant, but this is probably the only general news broadcast with a *theological bias*. For their theological approach, the committee members turn to the pronounce-

the News Desk

By Ernest Lefever

ments of the World Council of Churches and the National Council of Churches, rather than to any particular denomination. While the program attempts to reflect the emerging consensus of the ecumenical movement, the theological position taken on any given issue represents the faith of those who write it.

Religion at the News Desk is not a news report, but a commentary which takes a position on controversial issues. The more controversial the problem, the committee holds, the more important it is to have a thorough Christian interpretation of it. Instead of looking at a hot political issue from the viewpoint of a Republican, a Democrat, a white-collar worker, a student, a Rotarian, or even an American, the members try to see it in the light of their faith in a God who wills justice for men everywhere. They try to see all individuals and institutions, including the Church and their own country, under the constant judgment of an active and redeeming God. They believe that Christians as citizens should make responsible political decisions. To be responsible, decisions must be directed toward greater justice and freedom. They must be specific enough to lead to concrete political alternatives. Insisting on impossible solutions to complex problems, as many Christians do, can hardly be regarded as morally responsible.

There are three major reasons behind Religion at the News Desk which is now in its third year of weekly broadcasts.

FIRST, the committee believes that there is a desperate need for Christians to look at public issues in the light of God's will for men. The attitudes of Protestants toward MacArthur's dismissal, toward income tax rates or the Brannan Plan are more likely to reflect the views of their particular social class than the standards of the faith they profess. Protestant preaching has been too simple and individualistic to grapple realistically with the complex problems the man in the pew faces as a citizen in the actual world. Sex and liquor have been emphasized while the weightier matters of inflation and taxation have been neglected. Churchgoers look in vain to their ministers for a discussion of the issues at stake in a Presidential election. Protestant leadership has not been willing to pay the price of finding out how society really works or how to become an effective influence in the political struggles of our day. The radio committee has tried to overcome this weakness by selecting as members students who are specialists in various social sciences, including world politics, economics, history, mass communication and political science. An understanding of how social change comes about together with a solid theological interpretation, they believe, enables them to gain an insight into the day's news worth communicating to others.

Second, the committee is convinced that a theological commentary on public events is one of the most effective ways of presenting the Christian faith to those who have rejected it in its traditional forms. Psychologists are continually pointing out that modern man is seeking to ferret out the deeper meaning behind the hubbub and confusion of our time. Turning to the Church he is often disappointed because he cannot understand the old-fashioned words and symbols, or because he understands only too well the superficial meaning usually attached to them. Such honest seekers may be led to an understanding of the Christian gospel by a forthright commentary on the income tax, just as men were brought to God by the fearless utterances of the Hebrew prophets on political problems facing ancient Israel.

Third, Religion at the News Desk is an outgrowth of the committee's interest in the mass media of communication. The radio, newspapers, magazines, movies and TV are tremendous opinion-making and value-forming

(Continued on page 41)

Radio Scripts Available

Many students and student leaders have already requested more information about Religion at the News Desk. You can receive regular copies of the weekly script for your personal use, for group discussions, or for rebroadcasting at \$4.50 a year. For a free sample write:

RELIGION AT THE NEWS DESK
409 Prospect Street
New Haven 11, Conn.

U.S.-2's

Agazzi, Louise	Scott's Run Settlement Morgantown, West Virginia
Bailey, Phoebe Kay	Vashti School Thomasville, Georgia
Bakehouse, Eileen	Allen High School Asheville, North Carolina
Boggs, Barbara	Wesley Community House Robstown, Texas
Brewer, Christine	Hillside Community Center Central City, Kentucky
Brown, Mary Ann	Pearl Street Community Center Youngstown, Ohio
Burtner, Charlotte J.	Allen High School Asheville, North Carolina
Busch, Rebecca Lelanor	Rural Work Southwest Conference, Arkansas
Cade, Edith	Houchen Settlement El Paso, Texas
Conklin, Barbara	Garden Creek Community Center Oakwood, Virginia
Cooper, Marjorie	Philadelphia Deaconess Home
Coston, Onita	Wolff Settlement Tampa, Florida
Dalliver, Margaret	Jesse Lee Home Seward, Alaska
Dowling, Phyllis	Jesse Lee Home Seward, Alaska
Faris, Willa	Bethlehem Center Chattanooga, Tennessee
Fraser, Iris	Rosa Valdez Settlement Tampa, Florida
Fry, Susan	Wesley House St. Joseph, Missouri
Fulton, Marie	Vashti School Thomasville, Georgia
Griffin, Jennette	Centenary Institute Nashville, Tennessee
Grissom, Nancy	Frances DePauw Los Angeles, Calif.
Hill, Edna	MacDonnell Methodist Center Houma, Louisiana
Howie, Constance	Harwood School Albuquerque, New Mexico
Hubbard, Doris May	Harwood School Albuquerque, New Mexico
Juno, Mary	Rural Work Genesee Conference, New York
Lopez, Mary Louise	Port Arthur, Texas
Mattox, Jimmie Ruth	Rural Work South Georgia Conference
McClure, Cleamae Katherine	Rural Work North Georgia Conference
Melville, Ann	Boylan-Haven School Jacksonville, Florida
Morgan, Frieda	Dilles Community Center Dilles, Ohio
Mosier, Marilyn	Frances DePauw Los Angeles, Calif.
Price, Lenora	Peek Home Polo, Illinois
Priebe, Helen	Seward Sanatorium Seward, Alaska
Rogers, Alice	Council of Churches Little Rock, Arkansas
Rose, Julia	Sue Bennett Junior College London, Kentucky
Roush, Florence	Boylan-Haven School Jacksonville, Florida
Sargeant, Miriam	Mothers' Jewels Home
Stansfield, Helen	Wesley House Danville, Virginia
Stumpenhous, Donna	Houchen Settlement El Paso, Texas
Walldorff, Joan	Peek Home Polo, Illinois
Williams, Shirley	Erie School Olive Hill, Kentucky

U.S.-2 PROGRAM

by Susan Fry and Jennette Griffin

THE contagion of an attractive religion! These words of a speaker on campus during our freshman year, together with his challenge that we become better exponents of the Christian faith we professed, became more meaningful to us as we worked through the Wesley Foundation in a program that called students to "come learn! go serve!" As our eyes were opened to vital interpretations of Christian teachings and to specific areas of social action and responsibility, we came to know students and leaders whose daily actions demonstrated their faith. Under their influence we saw student personalities grow and reveal facets of thought and ability heretofore latent. We saw the magnetism of God as revealed in the lives of a few make religion so attractive that others wanted to share it.

The deputation teams that went out from the Wesley Foundation to work with the churches of our district discovered unexpected capacities in individuals. With our training, enthusiasm and concern we were able to help develop in boys and girls a consciousness that Christianity offers a realistic pattern of life.

In a society where human personality is minimized and material goals are emphasized, we became convinced that each person does possess the image of God. Recognizing the popular attitude of pessimism and indifference, we had to decide whether we would let that image of God in ourselves and others remain concealed, or whether through work and concern we would help reveal it.

Jesus' life was the supreme revelation of the image of God. To reveal the image of God in such a way that the Christian faith will be "contagious" to others is to follow Christ's example of service.

Where, then, would we find a field of service? What better place to turn than to one of the mission fields?

In 1948 The Methodist Church, through its Board of Missions and Church Extension, founded the Fellowship of Christian Reconstruction for Japan in answer to a call from that country for a group of young people to help in the task of reconstruction. From that beginning the short-term program developed, and students have

Susan Fry and Jennette Griffin as they prepared at Scarritt College, Nashville, for the U.S.-2 program.



answered the call to spend three years of service in India, Latin America and Africa.

This year the Woman's Division of Christian Service said, "us, too," and called for students to serve in the home fields for two years. The U.S.-2 program is a unique opportunity to make Christianity meaningful to others, and we saw in it a way in which we, too, could help the Church meet the needs of the world community.

The Church must speak to millions at home as well as in foreign lands. In this industrial age the Church is compelled to make the Christian faith have value in the lives of those who are victims of a mass production economy. In our secular world daily living is cut off from God. The U.S.-2 program is significant because it attempts to meet secularism in terms of persons who are the victims of it. The program is designed to meet people where they are, recognizing their differing needs. Churches, schools, children's homes, settlement houses, colleges, hospitals—these demonstrate that the Christian faith does bring meaning out of despair.

THE U.S.-2 program is also pertinent to us in its ecumenical and interracial emphases. Our group is interdenominational, and our services are open to all, regardless of church affiliation. The institutions in which we will work are not parochial in the sense that they teach any one denominational viewpoint.

In light of its attempt to meet secularism and its ecumenical approach, we see in the U.S.-2 program the best channel through which we can express our convictions as youth. Through our concern for others we can demonstrate that Christianity does bring significance to humdrum lives. The program also offers us the opportunity to work with dedicated Christians and thus grow in our own faith. How very exciting when compared with many other jobs! So we have joined with forty other girls to serve as home missionaries for two years.

We came to Scarritt College straight from graduation to embark on a five-week training period. The courses were varied, and we grew in knowledge and faith as we discussed the real meaning of Christ, the work of the Church, and methods of group work. Through workshops, discussions and skill groups we developed our ability to contribute in our own specific fields.

AFRICA 3's

Woman's Division of Christian Service, accepted candidates with field addresses

Bailey, Miss Henrietta	Studying at: Centro de Cooperacao Crista
Bennett, Miss Helen Louise	Rua de Janelas Verdes 2
Bonorden, Miss Ruth Ann	Lisbon, Portugal
	Serving in approximately 2 months at
	Quessua, Malange
	Angola, West Africa
Miranda, Miss Kathryn	Studying at: Centro de Cooperacao Crista and
Sessions, Miss Margaret	Serving in about 2 months at:
	Box 41
	Inhambane
	Portuguese East Africa
Emmert, Miss Helen	Sailed 10/25/51 for: (Southern Rhodesia)
Sweeney, Miss Ellen (R.N.)	Mutambara
	P.B. Umtali
	Southern Rhodesia, Africa
Russell, Miss Esther	Sailed 10/25/51 for: (Southern Rhodesia)
	Nyadiri
	P.B. 136 E. Salisbury
	Southern Rhodesia, Africa

Brenneis, Miss Bonnie Jean Serving at: (Central Congo)
Eastman, Miss Anne Cary M.M.C.C. Lodja
Miller, Miss Patricia Congo Belge, Africa

Robinson, Miss Mary Sue Serving at: (North Africa)
Burris, Miss Willodean 115 Rue Perregaux
Constantine, Algeria
North Africa

Hull, Miss Donna Mae Serving at: (North Africa)
Scott, Miss Onie Les Aiglons
101 Ave. Marechal Joffre
El Biar, Algiers
North Africa

Johnson, Miss Ruth Elaine Serving at: (North Africa)
39 Rue Tertian
Constantine, Algeria
North Africa

Warneka, Miss Joan Serving at: (Southern Congo)
Box 522
Elisabethville
Congo Belge, Africa

Department of Foreign Missions, accepted candidates with field addresses

*Ashby, Chester Theodore	130 James River Drive	(Liberia)
	Hilton Village, Virginia	
Booher, Harold Hastings	College of West Africa	(Liberia)
	Monrovia, Liberia	
Bright, Robert E.	M.M.C.C.	(Belgian Congo)
	Wembo Nyama via Lusambo	
	Congo, Belge	
Butler, David Wendall	LaPalarmi	(North Africa)
	El Biar, Algiers, Algeria	
Carlo, Joseph William	Methodist Mission	(North Africa)
	Fort National, Algeria	
Holmes, James Bennett	La Palmeraie	(North Africa)
	El Biar, Algiers, Algeria	
*Ingraham, Richard Loyde	Route 3, Box 1960	
	Lafayette, California	
Johnson, Rev. Morgan	P.B. 24	(Southern Rhodesia)
	Umtali, Rhodesia	
Kaemmer, John Edmund	Box 45	(Portuguese East Africa)
	Inhambane, P.E. Africa	
Methersbaugh, Jesse Murray	M.M.C.C.	(Central Congo)
	Minga via Lusambo	
	Congo Belge	
Shryock, John Elbert	Box 522	(Central Congo)
	Elisabethville, Congo Belge	
Sullivan, Gordon Earl	Box 847	(North Africa)
	Tunis, Tunisia	
Way, Marion W., Jr.	Caixa 9	(Angola)
	Malange, Angola	
Weaver, Charles T.	M.M.C.C.	(Central Congo)
	Nyama via Lusambo	
	Congo Belge	
Whelchel, Albert Franklin	Kapango, Sacrive	(Southern Congo)
	Elisabethville, Congo Belge	
Whitney, Gilbert Loveland	Box 45	(Portuguese East Africa)
	Inhambane, P.E. Africa	

*Clearance for sailing not yet secured from local draft board. Accepted as A-3's, but prevented from going:

Mr. James Lawson, Jr., 33 Grosse Ave., Massillon, Ohio—Serving prison term for conscience' sake.
Mr. Billy W. Weir, Route 3, Sulphur Springs, Texas—Drafted into army. Still an A-3, with a mission to the men of his unit.

STATEMENT OF PURPOSE

The Conference on Christian Action, held at the School of Religion of Howard University, Washington, on September 14-15, 1951, brought into formal organization an interdenominational Protestant agency devoted to constructive thought and action on so-

cial, political, and economic matters from the viewpoint of the Christian. Churchmen from some twenty denominations expressed satisfaction at the conference results. An executive committee was elected with power to make only minor revisions in the statement.

Christians UNITING FOR ACTION

WE are a group of Christians and church members who have met in Washington seeking to discern the judgment of God upon ourselves and seeking to find a way to fulfill our common responsibilities under God. We seek an organization and the cooperation of all who can join with us in the purpose and position set forth below:

We believe the Gospel of Jesus Christ summons us to face fearlessly the political, economic, and social realities of our time, and to act responsibly for the healing of the whole man and of society. We are conscious of the need for a community within the churches working for a continuing appraisal and application of theology, liturgy, and church policy to these realities. We are convinced that God has drawn us together to organize such a community made up of men and women committed to common purposes.

Our task is to work primarily within and through our churches and ecumenical agencies, such as the National Council of Churches. The true Church is God's instrument properly transcending class, racial, and national loyalties. We are members of churches; we share their shortcomings; and we are under divine obligation to bring their fullest resources to bear on our common tasks.

We affirm that the Gospel impels us to work together for a responsible society—local, national, and worldwide—which will give each person or group a fair and equal opportunity to develop his full potentialities. This involves judgment on the political, eco-

nomic, and social policies of our country; it also involves responsibility to seek constructive policy, consensus, and common action. We declare that church members have a responsibility as Christians to work in the power structures and centers of influence in society. As a group we intend to speak and act on concrete issues as they arise.

Chief among the evils confronting the Church are wide economic inequalities, racial tension and conflict in a divided world, and growing insecurity, disillusionment, and fear which have placed millions under the jeopardy of totalitarian enslavement. We recognize that our failures and shortcomings have contributed to this disorder, and that the menace of international communism reveals in a special way the failure of the Church to be true to its Lord.

WE reject all kinds of totalitarianism. We reject the identification of capitalism, socialism or any economic and political system with the will of God, since judgments about the political economy must be made as response to the dynamic activity of God in concrete, specific situations related to national policies. And we reject the irresponsible exploitation of anticommunism to undercut freedom through intimidation. We confess with shame that we as a nation though blessed with extraordinary power and wealth, have frequently been confused and have often failed men of good will who have looked to us for leadership.

Though the majority of us agree

that military power is necessary to withstand political tyranny, none of us places major reliance upon military power or accepts uncritically the decisions of the military. As churchmen we recognize that the paramount objective of both church and government must be to open channels of reconciliation, rehabilitation, and reform.

These are some further judgments we make as Christians today in the present situation:

Our American foreign policy should seek in cooperation with other nations, principally under the United Nations, the cooperative development of world resources and a firm defense against totalitarianism and against the domination of world markets by any one nation or coalition of nations.

The national community through its government must take action to maintain a high and stable level of economic activity, avoiding inflation and depression.

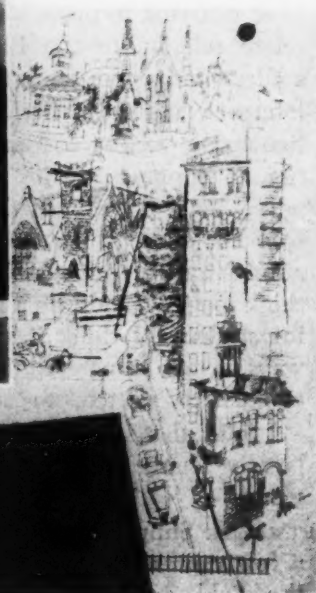
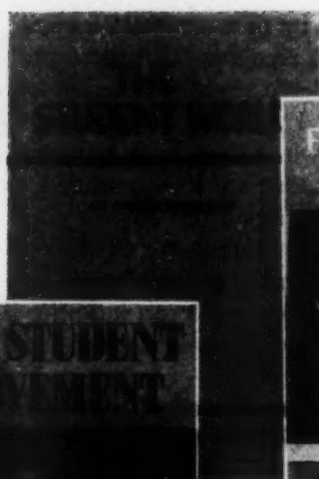
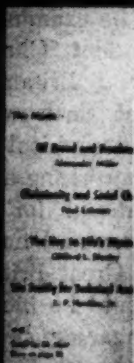
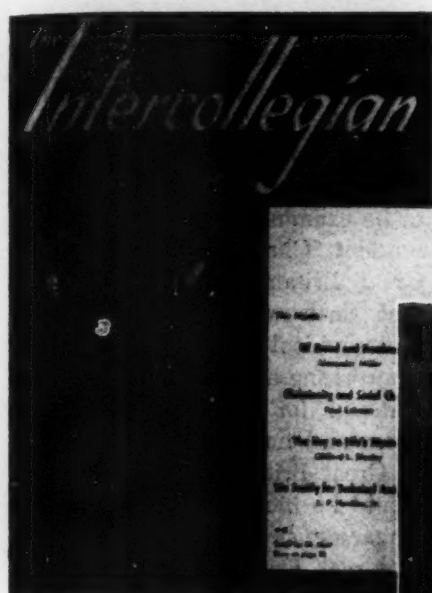
All discrimination and segregation on the basis of race, class, creed, or national origin must be eliminated from our national life. The Church must begin with its own sin in this area.

There must be reform of American politics to secure responsible, cohesive party action and integrated administrative and legislative policy.

Our traditional civil liberties must be preserved and extended in the face of the attacks upon them which exploit present fears.

May God rule our actions, overruling our errors, unto the redemption of the world through Jesus Christ. Amen.

motive



The third article in a series on magazines

Magazines of the Christian Student Movement

The other day found three of the four members of the Department of College and University Life in the office at the same time: Hiel Bollinger, Harvey Brown and Roger Ort-mayer. (Lem Stokes was investigating California at the moment.) So we discussed some magazines representative of the Christian Student Movement.

BOLLINGER: A magazine for a Christian student movement today should interpret the essentials of the Christian faith. I think, however, that it is imperative that the magazine go beyond merely stating the essentials and interpreting them. The magazine ought to pioneer on the social frontiers.

The magazine also should interpret the Church to students. Finally, a magazine ought to meet a student at his point of need. It ought to relate his religion to his college and university life experience.

Having made this statement, I would like to ask you, Mr. Editor,

how in the world can a magazine that attempts to do these things that I have indicated be made attractive to college students? How can you put it out in such a way that they will read it?

ORTMAYER: Students make a common criticism: Religious periodicals are "too churchy," "they push the institution," or "they are too far away from student situations. Students simply do not read that religious stuff."

The problem of communication is crucial. There is a relationship between values and the instruments used to transfer these values, that is, between the type of make-up, between the artistic and layout patterns, and the material that you want to present. The magazine must ring true, have integrity.

BROWN: While I concur with Bollinger's general statement, I would like to direct two questions to him. First, isn't our great problem to interpret to the student mind the relevance of religion for the kind

of life that he is living on the campus scene and relate that individual to the fellowship that we call the Church? Second, if we are to enlarge the student movement to what we are calling now the College and University Christian Movement, what is the best method for us to interpret this relevance in terms of the experience of the faculty and administration? It occurs to me that we have a great hurdle at this point, since the traditions of the Christian student movement—in this country especially—have been beamed to the experiences of students only.

BOLLINGER: Making religion relevant to the life of the student is the biggest problem that we face. Student life of the campus today is a curious mixture of classes, extra-curricular activities, social life, studies, and so forth. Now the question which we have to face, not only in a magazine but in all kinds of student work, is to know how to make religion tie into the

life and experience of the student's daily life on the campus.

Dr. Brown, you have also raised the very great problem that we have in trying to make a magazine relate religion to the life of the student and at the same time let it interpret religion in higher education to the faculty and administration. I suppose at this point an editor must decide whether his is to be a student magazine or an administration organ. Frankly, I think *motive* should be a magazine for students. I think it should always have in it material that causes students to "stretch," to "reach up."

I think that students and faculty largely share the same point of view.

ORTMAYER: Suppose now we examine a few representative magazines in the field and criticize them in terms of the objectives we have stated. We might take a list that would include *The Intercollegian* (a magazine that is published by the National Student Council of the Y.M.C.A., the National Student Y.W.C.A., the Student Volunteer Movement, in cooperation with the Student Fellowship of the Congregational Christian, and Evangelical and Reformed Churches). We could move out on a wider scene by discussing the quarterly entitled *The Student World* (which is published in Geneva, Switzerland, by the World's Student Christian Federation). The Federation also publishes the *Federation News Sheet*, which we might bring into this discussion. And a representative magazine from a student movement outside the United States might be *The Student Movement* (published by the Student Christian Movement of Great Britain). Then we can bring in our own magazine, *motive*, which is published by the Methodist Student Movement in this country. Dr. Brown, how well do you think these magazines achieve the objectives that we were speaking about?

BROWN: In the main, I think the periodicals named are making a strenuous effort to live up to the objectives

outlined by their editorial councils. We must recognize that these periodicals have slightly different objectives. I would like to react to one or two of them with respect to the task that we have outlined. It is my conviction that *motive* could strengthen its message to students by continuing in the areas now stressed, but with an additional emphasis of a stronger ecumenical basis.

If I were to lodge a criticism against *The Student World*, I would say that it needs something that *motive* is stressing, namely, a better balance between the theological interpretation of its message and some ways of getting proper stress on translating that message into actual life. I would feel also that *The Intercollegian* has a very difficult task in trying to be a magazine stressing the essentials of the Christian faith and at the same time trying to be a program sheet. Since so few of our students are actually interested in the business of implementing a program, that part of the magazine that has to do with programming leaves cold those interested in the fundamentals of the faith.

BOLLINGER: You know, when it comes to *The Intercollegian*, I was a member of its editorial board for a number of years, and during that time I always felt that it was a "program" magazine. I will have to frankly say that since I left the editorial board of *The Intercollegian*, I think the magazine has greatly improved!

ORTMAYER: How well does it do in churchmanship?

BOLLINGER: None of the magazines have figured out how to do a good job in training for churchmanship.

The Student World is primarily a magazine that is beamed to student workers, university leaders, professors and so forth. I don't think it was ever particularly intended for undergraduates.

Within the past two or three years, the World's Student Christian Federation's *Federation News Sheet* has been changed with the

idea of making it appeal more and more to students.

Now, when it comes to the British periodical *The Student Movement*, we must approach it from a different slant. This periodical has to be examined in the light of the Student Christian Movement of Great Britain. It is a periodical that deals with theological and philosophical issues. It carries in it a surprising amount of promotional material for the various conferences and meetings of the S.C.M. of Great Britain. On the whole, I would be inclined to say that this magazine, beamed to the students of Great Britain, is exactly what they want, and my guess is that it does an excellent job of interpreting their movement to their students.

ORTMAYER: How do you like its art?

BOLLINGER: I do not understand its art. I do not understand *motive's* art either. I am not sure that I want to understand it. But I do sense a change of mood in modern art in the direction of developing a sense of social responsibility.

ORTMAYER: *motive's* use of modern art is not an eccentric notion of the editor, but rests on the conviction that art and religion are fundamentally brothers, that the worship of a dead and past art by religion is a disturbing indication of a lack of religious vitality, and that bridging the chasm between the contemporary artist and the religiously sensitive is one of this time's desperate needs. I wonder if a student magazine can do its best while remaining a denominational periodical. How about it, Dr. Bollinger?

BOLLINGER: Let's use *motive* for an example. I have some very definite convictions concerning *motive* that I have expressed in some ecumenical meetings. It seems to me that *motive* is a "denominational" periodical only in a certain sense. It is a magazine of a specific student movement, namely, the Methodist Student Movement, and it is published by a board of a specific church, namely, the Board of Edu-

cation of The Methodist Church. In this sense, it is a denominational magazine, and we admit freely that *motive* is published on the "back" of the church, and, in that sense, it is very definitely a periodical that is "denominational."

On the other hand, it is a well-known fact that *motive* has not hesitated to deal with the issues of today, and it is in this sense that I think it renders a distinctive contribution to The Methodist Church. There can be no doubt whatsoever that *motive* has pioneered on the frontiers of faith. It has not hesitated to deal with "hot" issues that students are facing on the campus.

ORTMAYER: Some claim *motive* is too biased. It insists on taking sides.

BOLLINGER: Since *motive* is a magazine of a specific movement and a specific church, and since it deals with issues that are relevant to the life of that church, it is rendering a distinct contribution. I do not believe that a magazine published by several groups could do that at this particular period of history.

I hope that *motive* will continue to deal with the issues of life, of religious experience, of the campus, of the Church, in that manner that it has been doing for the past ten years. If it will do this, I believe that it will continue to fulfill its mission as a magazine of destiny in the life and work of our church. And in making this kind of contribution, it seems to me that it is making the largest possible contribution such a magazine can make.

ORTMAYER: Someone has remarked, "There's no weapon that slays its victim so surely (if well aimed) as praise!" So let's hope *motive* will recover from these peans. Nor do we want to damn our other friends in the field with faint praises. They are all concerned at the point of making a Christian witness in a pagan world, they have not succumbed to the secular illusions of our time, and they are preparing the ground so that God's redemptive activity may be felt.

Think on These Things

By Harold Ehrensperger

"To be great is to be misunderstood" has been one of the popular fallacies that has led to willful obscurities that grow out of laziness, and to unintelligibility in writing and in art that is often due to conceits as well as individualism that has overstepped its usefulness. It is never a test of the highest art that it is unintelligible. "It is rather the last triumph of a masterpiece . . . that all men in their degree can understand and enjoy it," says Sir Arthur Quiller-Couch in discussing Shakespeare. The misunderstanding that comes to great men is often due to their superiority, to the distance between them and the most of us. It is not due to willful or lazy obscurity.

The responsibility that rests on all of us in our work is brought vividly home to us in Nevil Shute's latest novel, *Round the Bend*. "We engineers are men of understanding and education," says the leading character, "on whom is laid responsibility that men may travel in these aeroplanes as safely as if they were sitting by the well in the cool of the evening. We are not men like camel drivers or shepherds, and God will demand much more from us than from them." The underlying ethical integrity needed in all professions is the point—in mechanics as well as in preachers.

His very bruises shame
Many who wear a badge or shout a
name,
Letting their championship of truth
end there.

(Source unknown)

Josiah Wedgwood, the creator of the world-famous pottery that bears

his name, was a wit and an author as well. Some of his aphorisms might be collected into a book. Here are three of them:

A free Parliament is not a machine for making laws; it is a machine for preventing government from making laws.

The supreme work of statesmanship, or of philosophy, is to raise man's self-respect.

Common nonsense is a surer tie than common sense.

"When each unit of humanity merges itself in the mass, it loses its bearings and must rely on externals. The whole effect of evolution is to the development of individual souls who will dare to be free of the architecture of crowd-morality. For when man is herded, he remembers the savage." As I read this passage from Mary Webb's *The House in Dormer Forest*, I thought of the American campus and our mass mind. I thought, too, of how much is lost on the campus in the mass living.

What memorable lines there are in Christopher Fry's "A Sleep for Prisoners." Take this one on *good*, for example:

Adams: Strange how we trust the powers that ruin

And not the powers that bless.

David: But good's unguarded,
As defenseless as a naked man.

Meadows: Imperishably. Good has no fear;

Good is itself, whatever comes. . . .
Stronger than anger, wiser than strategy.

Enough to subdue cities and men
If we believe it with a long courage
of truth.

Wescoga

an Experiment in Christian Living

"The house accepts a girl for what she is and not for her race or faith."

WHEN a university freshman arrived at the gray house before she was expected, she was confronted with hammering, disarranged furniture and the smell of paint. But she also was confronted with an experiment in living.

That experiment was to take place as she began her college life in Wescoga, an interracial cooperative for women on the University of Illinois campus in Urbana.

"I had learned about Wescoga from a friend and knew it was interracial," the freshman said. "I also knew I had some prejudices so I was a little worried when I first came. Now I hope all my prejudices have gone, and I know it is an experience I'll never forget."

This experience was living up to the three major Christian ideals to which twelve women at Wescoga pledge themselves. They believe people of different races can live together harmoniously, that people of different religions can participate together in religious experience, and that people can do these things best by cooperatively maintaining a home for themselves.

WESCOGA, the abbreviated form of Wesley Cooperative for Gals, began in 1942. A group of young women active in Wesley Foundation decided to solve their housing problem with a cooperative home pledged to Christian ideals. For a few months the group rented the second floor of a

house and had cooking privileges. In 1943 the group took over a complete house when members of Wesmen, a cooperative of Wesley men in a house next to the Foundation, went to war.

At that time the house was not interracial or interfaith. However, a young Negro woman who was active at the Foundation learned about Wescoga and asked if she could live at the cooperative. Immediately the young women began to discuss her request. If she were admitted to the cooperative, Wescoga would be the first residence on campus to house both Negro and white women. Would this be too radical a step? The coeds asked campus and community leaders for advice on the matter. Finally they said, "Sure, you can live at Wescoga." The Negro member became popular, misgivings were dispelled, and it has since been taken for granted that the house would be interracial and interfaith.

AT first the house sponsors had a hard time finding applicants, but now they often have a waiting list. According to Miss Grace E. Williams, Wescoga house director, the women have to be emotionally mature so they can keep their feet on the ground when they get into a new situation. "They are young women with different life experiences," stated Miss Williams, "but they think of themselves as being alike without regard to cultures, skin color, or religion."

Now the house is the campus home of one woman from Uruguay, one

from China, one American-born Japanese, one American Negro, one American Italian, one American Filipino, and six American white women of other ancestry. About half of the members grew up in the city and half in small rural towns. "This often makes more difference in the women than anything," commented Miss Williams. Now Wescoga is composed mainly of Methodist women, but it has Lutheran, Baptist, and Catholic. The house accepts a girl for what she is and not for her race or faith.

Members invite prospective Wescogans to the house so they can get acquainted with them. The membership committee interviews them and decides upon the applications after carefully considering their personal qualifications and the opinions of house members. A new woman pledges for one semester and then becomes an active member providing she has lived up to the house standards and has proved she can cooperate with others. A committee of women and the house director make the room assignments on the basic principle that no one rooms with a woman of her own race or faith. They usually change rooms each semester.

WESCOGA is really a modified cooperative since Wesley Foundation sponsors it and is represented by a board of six women. Management is a joint responsibility of the student organization and the board of sponsors. The five elected student officers and

motive

by Jvanne Henry

the committees responsible for the work schedule, social activities, and orientation of pledges manage the activities and yearly budget. One of the sponsors is counselor to each group.

Students usually think of a cooperative only as a cheap place to live. Wescogans take advantage of sharing responsibilities and thus living inexpensively, but their main interest is in Christian living. Members compile a budget and share equally in the expense of the house. By doing their own work the young women reduce the house bill to about half that normally paid for room and board. The estimated cost is \$45 monthly for nine months, favorably comparing with the lowest on campus for room and board. This means a saving of about \$30 a month compared with the average monthly campus room and board cost of about \$75.

EACH woman adjusts her schedule to share the duties and activities of the house. She does her portion of the cooking, dishwashing, and cleaning. "I'll never forget the first day I came," remarked a freshman. "I was shown to my room and there was my roommate painting the closet. Just as I entered she jumped up, shoved the brush into my hand, and dashed downstairs muttering something about my painting while she cooked." About seven hours a week finishes the required work with a full university schedule. "Why, some of the women

even have odd jobs to earn spending money," remarked Miss Williams.

Cooperative life isn't all work, the members say. The budget includes a social fund and Wescoga has dances and parties throughout the year. Although the house is a relatively new organization, its members observe traditions, such as freshman breakfast, service of dedication, senior dinner, and heart sister week. The women also participate in university activities as individuals and as a house. For the past two years Wescoga has won second place in the Watcheka sing, choral competition sponsored on Mother's Day week end by the Women's Group system, an association for independent women on the campus. Wescogans don't sleep on Sunday morning; instead they go to the church of their choice.

THE problems of Wescoga are not racial or religious but personal ones. Dating isn't a problem since the men understand the purpose of Wescoga. However one woman said, "I was bicycle riding with a Negro girl and we stopped outside my boy friend's house to talk to him. Later he told me that some of the fellows in his house had made some remarks, but he had ignored them."

When a woman joins the cooperative she and the house director talk about interracial and interfaith dating. She understands that the house in no way determines whom she can date or marry. However, she must realize that in a case where interracial or interfaith

dating becomes exclusive to the point where it might result in marriage the house becomes concerned. The director or a sponsor or both will talk to the woman about the problems she will face in such a marriage—prejudice, education of children, and assimilation in a different group. If she still wants to continue the relationship, the director or sponsor will ask the woman for a conference with her and her parents. If the parents agree to the relationship, the responsibility of Wescoga and the sponsors is over.

WESCOGANS wear a pin to signify their membership in the cooperative. The pin is diamond shaped with a black background edged with pearls. Two gold pine trees at the bottom symbolize cooperation. The gold cross at the top represents Wescoga's Christian purpose. "And in the center," said the Negro house president, "a chain with twelve links recognizes the twelve original founders of Wescoga and surrounds a star symbolizing our goal, an ever-expanding one."

The young women founded Wescoga to provide an opportunity for the expression of the ideals of the college student who values religious experience and who believes in racial equality and the cooperative way of life. Wescogans aim to give to the University of Illinois campus and to the world visible proof that these ideals need not be part of an intangible Utopia, but can exist in our present-day society.

Religion at the News Desk

(Continued from page 33)

forces in America. By and large these media cater to the superficial, the temporary and the sensational, as the Commission on the Freedom of the Press has pointed out. They are more interested in entertaining than in informing their audiences. When they do deal with public issues it is more often with symptoms than with the real causes. There is practically no mention of, much less insight into, the Christian concepts of judgment, grace and the demand for justice. God is left out.

WHAT have the Protestants done about this? Practically nothing. When churchmen have acted to improve

the ailing mass media they have generally insisted on a "religious page" in a local paper, or on a "religious news" broadcast. This preoccupation with "religious news" (a house-organ interest in what bishops say and how the Korean war has affected *our* missionaries) has contributed to the secularization of our culture, to the segregation of religion from the main stream of life. This ecclesiastical isolationism is fatal to any civilization. Religion at the News Desk, as its title implies, attempts to exert a positive Christian influence in the secular mass media in an *unsegregated* way. Its writers believe that religion is not one of twenty-one departments in *Time* magazine, but an interpretation of life in all its richness and complexity.

December 1951

○ Come, ○ Come, Emmanuel

OF all the seasons in the Church year, Christmas has attracted the greatest amount and variety of music. Organists and choir directors find themselves annually beset by the problem of choosing individual musical compositions to be performed during the Christmas season. The possibilities for variation are so great that one could not exhaust them in a lifetime. Each generation of Christians has been quite prolific in its musical response to the Christmas story. One wonders how many delightful carols have been lost or discarded in the past four hundred years alone. However, it is only natural that each generation should pass on favored music which it composed together with the reservoir it received from its predecessors, who in their turn were adding and deleting. By our choice today we help determine what our children will receive.

The problem of choice is not really so great as that of popular demand for annual repetition of certain Christmas music. The desire to sing "the old, familiar Christmas music" recurs with each generation. Contemporary Christians are probably not any different from their forefathers in this respect. Yet one working in the field of church music cannot help being alarmed by the lack of balance between the desire to create new music while reviewing old music and the desire to repeat indiscriminately. It is surprising that the latter desire should be the greater today when one considers the general acceptance of innovation or contemporary expression in other fields.

The above problems, however, might be considered necessary since they underline the importance of the Christmas season to Christians and the extent of Christian thought concerning its importance. Why is the Christmas season so important? Why has it stimulated so much musical composition? Why has it provoked in succeeding generations a great variety of musical creativity and popularity?

My answer to these questions—for they were not meant to be rhetorical—is certainly not anything new, but it might be provocative or at least prove to be a different approach to an old story. This story has a dramatic sequence which presents a four-dimensional action. I am suggesting the following descriptive titles for these four "movements" or "acts" in the drama: *Anticipation, Announcement, Adoration* and *Atonement*. What follows will be an attempt to explain why these words were spoken, and only one musical example will be given for the sake of brevity.

ANTICIPATION

The Christmas story begins in a manner consistent with great drama. The excitement of anticipation is aroused and the aura of expectancy is maintained even though one has the idea of promised fulfillment introduced. What is anticipated? Why should there be this expectation? Is there any indication as to when the fulfillment will occur?

Prophetic references, usually from Isaiah, are used for scriptural answers to these questions. The music concerning anticipation uses these prophetic references as a source of inspiration while its creators also collaborate with poets who supply other answers to the questions posed above. One generally finds the first two questions answered in a single composition. Perhaps the reason is that when one tells what is expected he also implies why in the announcement. The music which comes immediately to mind is the plain-song melody setting forth the following text:

O come, O come Emmanuel, and ransom
captive Israel,
That mourns in lonely exile here until the
Son of God appear.
Rejoice! Rejoice! Emmanuel shall come to
thee, O Israel!

Excitement has been aroused by the soteriology implicit in the answer to the first two questions. After the an-

Christmas music heightens the excitement and joy of the season.

Lloyd A. Pfausch

swer is given and one learns that a Redeemer is expected, the third question demands an immediate response. When? Some sort of assurance is necessary in order to continue the dramatic sequence. A Healey Willan motet provides an answer when he sets the following text:

Lo, in the time appointed the Lord will come;
the mountains and the hills shall break forth into singing
and all the trees of the field shall clap their hands,
for the Lord shall come into his everlasting kingdom.

ANNOUNCEMENT

The second part of the dramatic sequence begins when "in the time appointed" the fulfillment of the expectation becomes more immediate as the angel Gabriel visits Mary. He announces to Mary that she is to be a participant in making possible the Saviour's coming to mankind. A fifteenth-century Annunciation carol relates this incident as it begins with these words:

Tidings true there be come new, Sent from the Trinity
By Gabriel to Nazareth, City of Galilee.
A clean Maiden, a pure virgin, by her humility
Shall now conceive the Person Second in deity.

This initial announcement would not be complete if Mary's reactions were not included in the story. The excitement would mount to a new pitch and necessitate some sort of release such as we find in the song Mary sings. This verbal expression of gratitude and humility, known as the Magnificat, has been set to music by so many composers in each generation that it would be unfair to select only one for reference at this point.

However, the announcement to Mary is almost a continuation of the expectation even though the propinquity of fulfillment is now greater. The Saviour or Redeemer is still not an actuality until a chorus of angels bursts into song to announce the birth of Christ. Shepherds are the first to hear this long-awaited announcement. Here again the announcement and resultant joy are united in music. One of the best examples of music inspired by the part of the dramatic se-

quence is another carol handed down to us from the past, "While by My Sheep," a seventeenth-century Christmas hymn.

While by my sheep I watched at night
Glad tidings brought an angel bright:
How great my joy! Praise we the Lord in heaven on high.
There shall be born, so he did say,
In Bethlehem a child today.
How great my joy! Praise we the Lord in heaven on high. Etc.

ADORATION

Christ is now here! Fulfillment of the anticipation has been announced! But just to know that the Redeemer has arrived is not completely satisfying. The old excitement of expectation is now replaced by that which accompanies the desire to see the newborn child! Thus shepherds go to Bethlehem to see and worship the Christ child. This part of the drama has many musical and poetic settings, one of which combines the verse of a fifteenth-century poet and the music of Peter Warlock, who died in this century.

About the field they piped full right,
So merrily the shepherds began to blow;
Adown from heaven they saw a light.
The shepherds hied them to Bethl'em,
To see that blessed sunnes beam;
And there they found that glorious stream.

The news spreads and others come to worship the Christ child. Variety of the narrative exists.

Three kings came from Galilee
To Bethlehem, that fair city,
For to offer and to see,
By night-a;
It was a-full fair sight-a.

Then entered in those wisemen three,
Full reverently upon the knee,
And offered there, in His presence,
Their gold and myrrh and frankincense.

Animals also join in the worship.

Both ox and ass, adoring in the byre,
In mute acclaim pay homage to our Sire:

The whole of humanity worships the Christ child. This idea receives expression in the familiar, but relatively recent, Christmas hymn:

As with gladness men of old did the guiding star behold;
As with joy they hailed its light, Leading onward, beaming bright;
So, most gracious Lord, may we evermore be led to Thee.

ATONEMENT

Patent in this dramatic sequence has been the idea of soteriology. Joy has pervaded all of the action up to this point. There has been the joy of anticipation, joy over the announcement, and joyful adoration of the newborn Saviour. But the word "Saviour" implies an act of salvation. At this point, the joy is tempered by the bleak fact that this infant is to die! Christmas points to Good Friday, to the crucified Christ! Bach realized this when he chose as the first chorale to be used in his "Christmas Oratorio" the tune known even in his time as the Passion Chorale. The more contemporaneous Peter Warlock also reminds us that this is the purpose of the birth when he sets to music the poetry of Bruce Blunt:

"When He is King we will give Him the King's gifts,
Myrrh for its sweetness, and gold for a crown,
Beautiful robes," said the young girl to Joseph,
Fair with her first-born of Bethlehem Down.

When He is King they will clothe Him in grave-sheets,
Myrrh for embalming, and wool for a crown,
He that lies now in the white arms of Mary
Sleeping so lightly on Bethlehem Down.

Born to die! Yet Christ dies in order to live again! The cycle is completed with added significance to the element of joy and worship.

Christmas music heightens the excitement and the joy of the season. Each of us should enter into the spirit of the season and absorb it thoroughly. It should be tempered by the knowledge that there will be the depths of sorrow on Good Friday, but it should also anticipate the greater joy of the resurrection. In times of great joy or sorrow, it is part of our creation to add pitch to our verbal reactions. God has intended that we should enjoy this ability and respond spontaneously. We should allow ourselves to enter completely into the mood of each Church season. The amount and variety of Christmas music are a result of this freedom, and we should be encouraged by this fact to make further use of that freedom.

Art Film Festival

Audacious and Original

By Robert Steele

THE "art film" used to make us think of that motion picture, most commonly from Europe, which held no hopes of making its way financially. It showed only at small "art" houses, and was a "must" for all who had abandoned hope for the products of Hollywood. Because of the first Art Film Festival in America held in September at Woodstock, New York, we now have a different meaning for the "art film." The art films shown at the festival had to do with artists and plastic arts.

The purpose of the festival, in the words of one of the officials, was "to show a helluvalot of film, and all sorts of techniques, to all kinds of people interested in making art films, to educators, to distributors, and to people just interested in art films." Three organizations were responsible for the festival: American Federation of Arts, the Woodstock Artists Association, and the Film Advisory Center (an organization that imports foreign documentaries and art films).

Thirty-five films were shown at the festival. It may be hard to believe that the quality of practically all of them was high. Six hundred had been previewed before the festival selections were made. Most exciting of all were those films which were struggling to be art objects themselves. The painter by the use of the motion picture as his medium can communicate motion rather than the illusion or feeling of motion. Some films at the festival were artistic photographs of easel painting, but the paintings which actually moved were the ones which stirred the imagination.

THE works of Norman McLaren received the festival's award for the best

experimental use of film as an art medium. Some of McLaren's most successful films have been those in which he has painted directly onto film, or used photographs of sound on film. His *Pen Point Percussion*, made for the Festival of Britain and shown at the Woodstock festival for the first time in this country, is an exposition of his synthetic sound principles. McLaren reasoned that if sound would make a pattern on film, a pattern on film would make sound. He has achieved his purpose and gives the viewer some completely new visual experiences. The images of his film, *Be Gone Dull Care*, were painted on film. The sound was recorded by the Oscar Peterson Jazz Trio. The images and sound were so deftly blended that one "saw" jazz and almost "heard" color, line, form, design, motion.

The Loon's Necklace was given an award for the best development of an idea through art. This beautifully colored and composed film tells an Indian legend. Kelora, an old, blind, wise man, saved his village from the ravages of famine and wolves through communion with his father, the wild loon. The tale is shown through the use of authentic ceremonial masks carved by British Columbian Indians.

De Renoir a Picasso is an art appreciation lesson that makes the lecture-with-slides and the printed-page-with-illustrations hopelessly antiquarian. The work of the commentator in the film is reduced to a minimum: a few key words or a sentence or two. The picture is there to confirm and make comparison. Three artists, each with a different approach to modern painting, are studied. Renoir offers a physical, sensual type of painting with flowing curves and circles. Seurat's approach is cerebral and his pictures are

composed in calm rectilinear patterns. Picasso is dynamic, with many angles and broken lines. Each is demonstrated in having origins in classic and primitive art. Method of presentation is shown as the important consideration.

OTHER films were *Guernica*—the story of the town by that name, the people who lived there, and what happened to them. The film is an emotional experience expressing Picasso's rage over what happened to these people. It uses his monumental painting, "Guernica," as the material out of which to create a cinematic work of art. The film *Georges Braque* emphasizes the artist's sensitivity to materials; it shows how corrugated paper, earth, and gravel appear in his works. The film has a leisurely pace watching the artist at work in his studio, and following him as he walks along the shore in a successful search for materials of inspiration. *Geometry Lesson*, through poetic demonstration, shows how abstract forms arise from the spatial development of formulae of higher mathematics. A correlation between these forms and abstract art is suggested. Many provocative relationships between science and art are implied.

Images Medievales is an intimate picture of life in the Middle Ages as recorded in the detailed miniatures of illuminated manuscripts of the fourteenth and fifteenth centuries. The miniatures are no larger than postage stamps. Using a new three-filter color technique and a magnifying attachment on the lens of the camera, this film, which took a year to make, has variety, movement, and beauty. It was given an award for the best presentation of a period through its art. It re-

motive

ceived another award for the most effective use of the film medium.

The Works of Calder, one of the eight American-made films shown at the festival, was given an award for being the finest in its cinematic-invention qualities, specifically for the closing scene in which shimmering water, aspen leaves, and Calder mobiles merge. *The Charm of Life*, narrated by Rex Harrison, has much fun with the exceedingly stuffy but intensely revered school of not-quite-great painters, the French Academicians of 1860 to 1914. These hallowed artists' works become the subject of polite amusement. The picture of society they present is so absurd, false, and sentimental that it is almost hard to believe that these paintings were taken so seriously. The commentary works in counterpoint with the visuals, while the music, chosen from salon pieces of the period, carries through adroitly this sophisticated spoof of a vulnerable era of art.

ST. MATTHEW PASSION, the last film to be presented under the celebrated name of Robert Flaherty, was premiered at a memorial service held for Mr. Flaherty. Because of the splendor of the predecessor, *The Titan*, great expectations were held for this new film from Europe. The music is eloquent and an occasional sequence is interesting. But the film drags. It presents a mosaic of artists' work based on the Passion of Jesus which is warring, unfeeling, and uneven in quality.

No one questioned the excitement and success of this first international art film festival. Doubtlessly it will become a Woodstock institution. While much of our thinking and behavior now seems to be in a period of retrenchment, the work of many of the artists presented at the festival is characterized by originality, audacity, and responsibility. The festival is something worth while to look forward to in the future. Information about securing art films may be obtained from the *Magazine of Art*, 22 East 60th Street, New York 22, N. Y.

December 1951

Books

When an editorial organization such as that maintained by Time Incorporated in its subsidiary, *Life*, sets out to do a job, you can be sure of one thing—the result will be technically overwhelming. *Life's Picture History of Western Man* succeeds at that point (*Time Incorporated*, 1951; book trade distribution by *Simon and Schuster, Inc.*, \$10). Page upon page of color illustrations, pieced out by text and black and white engravings, make the reader wonder if it is not two or three volumes he is looking at instead of one.

The editors have done a fine job within the limits they have set for themselves. They have neatly, if arbitrarily, told much of the story of Western man. The emphasis is rightly placed upon pictures, with the text serving to integrate and as a commentary. Even so it runs to about 150,000 words. The maps, paintings, engravings and portraits are the thrill, the fun and the significance of the volume. Also provided is a suggestive bibliography, a listing of the illustrations with sources, and an adequate index.

It is easy to carp at what is omitted or that upon which emphasis is placed. Any serious student can find much of interest, and the casual reader and looker will be enriched. But one, to me serious, dissent much be registered. Andrew Heiskell, *Life* publisher, says, "The purpose of the book is to give Americans who like to know where they are going, the understanding that can be found only in knowing where they came from." Good enough. But the accent upon "Americans" is disturbing. This Western Man, whom the book calls "the most wonderfully dynamic creature ever to walk this earth" (Wow, how the Asiatics must love that!), is apotheosized in the contemporary citizen of the United States. The European parent culture is extolled and then written off, for it is the thesis upon which this book closes that the American branch of Western Culture holds the future in its hands. Throughout the volume a covert chauvinism either directly or by implication belittles that which is outside or on the fringe of the more dramatic aspects of our peculiar Western heritage. Much is made of Christianity, rightly, in the

story. But one wonders if the editors have taken the trouble to find out what Christianity is all about. The question, they say, is "whether we save the meaning of our lives as individuals in saving the meaning of the whole drama of Western (and, inescapably, Christian) civilization." Christianity and its interpretations weave in and out of the story, but when it comes to pointing out man's destiny, God is pushed around with little to say about it; he must come along where the United States wants him to go. That is hardly orthodox Christianity, viz., that man manipulates God as he wishes.

There is a certain virtue in the confidence expressed by the book in Western Culture, but has it found the soul? "Western Man," says the French philosopher, Gabriel Marcel, "behaves officially more and more as if what we call the higher soul were a survival, a useless relic of a fossilized species."

While I may have some reservations in mind about the purpose of this book, I must praise its manner of dramatizing Western life. It is a fine volume, as lookable as a page of *Life*. I'm not going to lend my copy; someone might forget to bring it back!

The Virgin and the Child, edited by **Elizabeth Rothenstein** (*Charles Scribner's Sons*, \$3), is an anthology of paintings and poems that helps to point up some of the *Life* volume's defects. It has not, nor attempts, the flamboyance of the picture history, has none of its gorgeousness nor brilliance. Printed in Great Britain, it approaches the Christmas story with reserve, though not with reservations. Where the first volume praises what man has created, the second reverently acknowledges what God has done.

The worst of all sins is that of pride. *The Virgin and the Child* makes us humble as we read and look, instead of stimulating our boastfulness.

The pictures of the Rothenstein volume are, as the jacket blurb says, "all masterpieces but none spoilt by familiarity." Much as I appreciate the choice of paintings, I like the poetic selections better. There is none of the cheap, sentimentalized verse that sometimes threatens to turn Christmas into something less

I Chose to Read:

than a joy forever. It has a strongly Catholic point of view, but who has better interpreted for us the incarnation than such poets? Ranging from St. John of the Cross to T. S. Eliot (not a very far range at that), there are Gerald Manley Hopkins and Hilaire Belloc. Even Milton sneaks in with an early poem of his I had never read before.

On Christmas Eve I hope I can remember to take a few moments to myself, pick up *The Virgin and the Child* and recall to mind what the festival is really all about. A few lines printed from Robert Herrick's *Noble Numbers* (1647) will help:

Christ took our nature on Him, not that He
'Bove all things lov'd it, for the puritie:
No, but He drest Him with our humane
Trim,
Because our flesh stood most in need of
Him.

Religious Mysticism

St. John of the Cross seems to meet a need of persons today. We recall the indebtedness that Methodist Georgia Harkness acknowledges in *The Dark Night of the Soul*, the near paraphrasing of the Spanish mystic and reformer by Anglo-Catholic T. S. Eliot in *East Coker*, nonconformist Aldous Huxley's praise, and the inevitable magnetism of St. John of the Cross for the Trappist monk, **Thomas Merton**. For him the confusion, the clutter, the noises and the shallowness of the twentieth-century city made silence and meditation a requirement, and who could better guide him than the reformer of the Carmelite order?

Merton in *The Ascent to Truth* (Harcourt, Brace and Company, \$3.50) rightly reminds us that our world is dry ground for God's truth. The confusion of our living does not make propitious places in which to love God. For you "cannot love Him unless you know Him. And you cannot come to know Him unless you have a little time and a little peace in which to pray and think about Him and study His truth."

The mystic ascent to illumination is not the way for most of us, but the current interest in such works as Merton's indicates that activism leaves a vacuum. While few will be mystics, the spiritual health of many can be aided by them. The paradoxes of the mystic—his rejection of the senses but his interest in taking care of the bodies as well as the spirits of other people, his scorn of reason but his desire to be made reasonable, his cry for silence but need to communicate—are probably the stumbling blocks of the rest of us, but perfectly natural to him. In fact, he is not to be taken literally.

St. John of the Cross through Thomas Merton is good for most of us, if we'll heed the advance warning—don't take them literally!

Last spring Harpers added to its little gold-jacketed devotional classics *A Method of Prayer* by **Johannes Kelpius** (Harper and Brothers, \$1.50). The little volume has a curious history. Late in the 1600's Johannes Kelpius settled near Philadelphia with a little band of German scholars and lay brothers. His *A Short, Simple and Comprehensive Method of Prayer* was highly rated, but got lost. When the little group of Protestant monks disappeared, so did most of their writings. *A Method of Prayer* was unearthed in a Pennsylvania museum archive by E. Gordon Alderfer a few years ago and has now been edited for publication by him.

"Oh how eloquent is necessity!" insists Kelpius. And how demanding for distraught and sensitive people is the need for guidance in the knowledge and love of God. Prayer, according to Kelpius, is the only way of knowing God and his love. But it is prayer that is evaluated. It must seek first God's kingdom and then the assaults of activity will not destroy.

In evaluating Kelpius, as with Merton, one must be careful not to plunge into the purple ultras of mysticism that would tend to take one out of the society of men. There is not so much danger here, because Kelpius is so like Brother Lawrence. But what an antidote the mystics are for the precarious measuring of power and violence which is the delight of modern man! *A Method of Prayer* is certainly needed.

Mysticism in religion reached its most satisfying and reasonable expression, at least as far as the American Protestant temper is concerned, in Quaker **Rufus Jones**. Rufus Jones was a peculiarly charming and robust saint. As a scholar, he probably produced the most important studies in medieval and modern mysticism that were written in the first half of the century. He reformed and unified the Society of Friends. He was a minister of reconciliation, and the American Friends Service Committee is the monument to his social concerns. He was a voluminous writer, a popular lecturer and a great teacher. Most of all he was a saint—a person of authentic New Testament spirit.

Although Rufus Jones is no longer with us, the immediate warmth of his spirit is not completely absent, publishers Macmillan having teamed with Harry Emerson Fosdick in seeking to make many of us who are younger acquainted with him through *Rufus Jones Speaks to Our Time* (an anthology edited by **Harry Emerson Fosdick**, Macmillan, \$4). A brief sketch of Jones' life introduces the volume. It is more suitable than the prayer a disgruntled Quaker once made just before he spoke, "Thou knowest, O Lord, that now we are about to hear a great many things that are not so." For the selections which follow are authentic in their witness to the love of God and the need of man to reciprocate.

I hesitate to say that the Rufus Jones shown through this selection of his writings is practical. But I know of no better term. As an interpreter of the religion of the "inward way," he makes sense in

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"Have you read any good books other than the Good Book lately?"

terms of belief and also in life's outreach to others. When compared to the mysticism of Merton and Kelpius, Jones' mysticism appeals because it is so obviously in the reach of all of us; he abandons the esoteric, and we go along with him. He helps us to have, as he puts it, "new eyes—the eyes of our heart enlightened."

On Reading a Catholic Book

It is unfortunate that Protestants and Roman Catholics in the United States suffer from a lack of communication. Many of the fears, the suspicions, the occasional frenzies that seize us could be dissipated and avoided if we could speak to each other religiously and have some chance of being understood.

I do not know if there are any Protestant writers that are widely read among Catholics—I suspect not. I would venture to guess that Thomas Merton is, however, read more widely among Protestants than among those of Roman Catholic heritage. Few other American Catholics enjoy the favor among Protestants that do Maritain, Gilson, and others of the exciting French group, however.

Speaking personally and as a Protestant, I suspect that one of the basic reasons Protestants do not read Catholic literature is that it seems so dry. The lack of stimulation comes because it is designed to be read by the initiated. Those out of bounds do not appreciate the esoteric use of saints, symbols and seasons that are meaningless to them. It is interesting to note at this point how much less esoteric seem the French than our own brother Americans!

A young Catholic New Yorker, **Dorothy Dohen**, has done a pretty good job, however, of communicating in her volume, *Vocation Love* (Sheed and Ward, \$2.50). She has written for the laity on the vocation of holiness. "Our mission," she says, "is to take Christ where He could not go unless we generously give Him our humanity." That is well put. But then when she switches into a discussion of sanctity with Mary as the prototype, a block humps into the way. Thomas Merton in *The Ascent to Truth* sings the Lady's praises and then goes on with his discussion. Miss Dohen keeps Mary the first among those present. To me she seems an extra wheel; but obviously she is the door to the vocation of love for the author.

Christ and Society

About two years ago Nels F. S. Ferré's *Christianity and Society* (Harper and Brothers, \$3.75) was published. Notice of this volume is certainly long overdue in the pages of *motive*, both for its in-

trinsic worth and because of the esteem in which we hold its distinguished author who is now teaching at Oxford University, England, during a year's leave from his position on the Vanderbilt School of Religion faculty.

Liberals have been so beaten down in the last decade or two that they tend to become tongue-tied when theological discussions pop up. They have been convinced that love was the key to action and faith, but felt impotent to deal with it systematically as theology. Now that many of the old liberal causes are threatened, when authoritarianism in politics and theology tries to take over, it is about time they were disciplining their minds to the essentials of their theology.

Christianity and Society is the third volume of a massive work to which Ferré has given himself. It relates the Agapé theology (true, no matter what) to the fundamental issues that threaten to break civilization today. Here is a systematic theology of progress, of growth, that has concern for a world where as men we are free to make moral choices. The world-transcending Agapé is also world-transforming. It makes of man neither an ineffectual activist nor a mystical escapist. It provides a dynamic for social action which the constant breast-beating of so-called classical theology vitiates. Christianity, insists Ferré, is *more* than society, while it is the *true* society, and completely *for* society.

That this is not double-talk the author demonstrates in the final portion of the volume when he applies the Agapé implications to war, property and an educational prospective. War is renounced, but not force, because even though the community of men in communion with God seeks a world government where the limited and parochial demands of nationalism are destroyed, evil must still be curbed and justice served. Economics is an applied theology, not a separate little world of its own. The measure of our Christian faith is proportional to the democratic use of the Lord's property. Education must have the perspective of love—the intensive community of family teaching and church preparation designed to change things.

Personally, I am skeptical of the socialism that is asked for. With Agapé as the way, community is implied, but while Ferré acknowledges man's capacity to sin, it seems as if he underestimates it. Through the "eyes of faith" he may be right, but economically and politically I am still a little parochial.

H. Richard Niebuhr in *Christ and Culture* (Harper and Brothers, \$3.50) has written an important book. All who are students of social ethics, those persons concerned with the relationship of

Christian faith to the problems of our world, will want to study it.

Is Christ relevant? Does the faith of the Christian have any bearing upon contemporary culture? Niebuhr says that there are five ways in which Christians typically answer these questions: 1. Christ is against the current culture, no matter what the human achievements, challenging believers with an "either-or" decision. 2. There are those that recognize an agreement between Christ and culture, with Jesus a great cultural hero, the best of good men. 3. Christ is the fulfillment of culture, but above it, for the true culture is beyond human achievement. 4. Christ and culture are in opposition, but each demands loyalty, so man is a citizen of two worlds, living precariously and in tension. 5. While man is a citizen of two worlds, Christ is the converter of man in his society, he is the transformer of culture.

Dr. Niebuhr is quite aware that his construction is somewhat artificial and that there are elements of truth in each position, although he takes a rather dim view of No. 2. Aspects of each may be shared in one society, or even by one position. But the analysis has strength. Looking over the books reviewed thus far, it would seem that the *Life Picture History* lodges in No. 2, *The Virgin and the Child* in No. 5, Merton in No. 1, Kelpius halfway between 4 and 5, Rufus Jones a mixture of 1, 2, 3, Dorothy Dohen in 3, Nels Ferré 3 and 5.

Perhaps the last paragraph should not be put in, for I fear I have done just what would horrify Dr. Niebuhr—tried to make neat and pat little packages out of profundities. I will admit it is a game, but he is the accomplice—I have just been reading *Christ and Culture*.

Ex-Congressman **Jerry Voorhis** has produced a vehement plea for a mixture of Christ and politics that skirts the identification of Christ and culture I berated in the *Life* volume. *The Christian in Politics* (Association Press, \$1.75). He is quite right in insisting, however, that either we find the way to apply the problems that confront us or the days of our own greatness are surely numbered.

When it comes to the tensions as well as the responsibilities that the Christian in politics faces, Voorhis knows a lot more about it than most of us who like to sit around and carp at the politician. He spent ten years in Congress as a Representative from California and since has had to do a lot of political meddling as executive secretary of the Cooperative League of America and related activities. There is an element of reality about his challenge that the academic critics often lack. Published in the Haddam House series, this book is especially designed for student readership.

THE CURRENT SCENE

AMBASSADOR TO THE VATICAN

(Our Washington correspondent, Eleanor Neff Curry, writes:)

President Truman's nomination of General Mark W. Clark as the first U.S. ambassador to the Vatican came as a surprise, just a few hours before Congress adjourned.

President Truman will not give a recess appointment to General Clark since a law of 1870 forbids an active military man to serve in a diplomatic post. When Congress returns for the second session, the House and Senate Armed Services Committees will have before them a bill to grant an exception in this case. Similar action was taken when General Omar N. Bradley became Veterans Administrator and when General W. Bedell Smith served as ambassador to the Soviet Union.

If Congress approves a waiver in General Clark's case, the Senate will then be called upon to confirm the nomination. Senator Tom Connally, the chairman of the Senate Foreign Relations Committee, is personally opposed to the appointment, and indications are that he will appoint a subcommittee that will hold prolonged hearings. It is difficult to predict the outcome.

Only a mass upsurge of protest can assure Senate rejection or inaction on this nomination. The two months before Congress returns offer an opportunity for education and organization for effective action.

Protests were immediate from Protestant organizations, individuals, and press. Bishop G. Bromley Oxnam declared: "I regret, and I believe the President will regret, this unwise, unnecessary, and un-American decision. The American people believe in the separation of church and state and are opposed to their Government playing religious favorites. The Senate should refuse to confirm the nomination."

In contrast, The New York Times on October 22 expressed its views in editorial comment: "President Truman has made a difficult and politically courageous decision. If it were a question of recognizing and establishing a link with one church and not with others, the arguments against the move would be strong. However, our envoy will be the ambassador to the state of the Vatican City, which has sovereignty, population, territory, and a government. He is not going to be ambassador to the Roman Catholic Church. . . . The Vatican is one of the great listening posts in the world. . . ." The Rochester Times Union comments: "Many Protestants regard the statehood of the Vatican as pure fiction and bitterly resent the appointment."

A different emphasis is found in The Chattanooga Times: ". . . with all the divisive influences already at work to divide the people of this country, the President might have weighed carefully the injection of a religious issue which could be the most divisive of all."

(While it looks as if all Catholics are on one side and Protestants on another, Commonweal, an independent magazine, published by a group of Catholic laymen, editorialized, in part:)

By formally recognizing the sovereignty of Vatican City, it is charged, the U.S. will be flouting its tradition of church-state separation. But unless the Government does recognize that political sovereignty, we submit, any liaison between the U.S. and the Vatican is seriously open to question, since then it clearly becomes not an inter-political exchange but a church-state relationship.

The answer, of course, should be the people's. It is the President's prerogative to nominate such diplomats as he chooses. But on such a controversial issue, the voice of the people should be heard and reflected in Congress' eventual action on the matter.

THE CURRENT SCENE

It is to be hoped that when the members of Congress weigh the pro and con of popular opinion on this question they will not be unduly impressed by religious leaders, Protestant or Catholic, whose very vehemence is a giveaway that their interest in the question is not primarily political and patriotic but sectarian and "religious" in the narrow sense of the word. It is to be hoped that whatever eventual decision is reached it will be a "popular" one, in the sense that it represents majority opinion. Responsible Protestant and Catholic leaders, in that case, will both accept it with good grace.

(The Protestant editors of "Religion at the News Desk," see p. 33, insisted:)

Mr. Truman said that direct diplomatic contact with the Vatican "would assist in coordinating our common effort to combat the communist menace." The Protestant leaders said the appointment violated the absolute principle of separation of church and state.

These Protestant leaders were reacting against the claim of an institution, the Roman Catholic Church, to be the absolute institution. In doing so the Protestants seemed to be making an absolute out of the principle of separation of church and state. We do not believe that either of these — either an institution or a principle — can become our absolute. Only God is absolute; only he is final. And so there is no need for false defensiveness about our principle or our institution. Rather we need to ask, "What is actually happening here; and how does God wish us to respond to this event?"

We hold a position in a distinct minority in Protestantism; we support the President's appointment. We do not believe the appointment violates the principle of separation of church and state. The principle of separation does not erect a solid wall between the church and state. Rather it insists that the church and state should be independent for two reasons — first, to free the church from possible government coercion; second, to give the church freedom so that it will be able to criticize the state and serve as the conscience of society. Our aim is not just the separation of church and state. We want a church independent of the state, so that it might check and criticize the state. But this important task of checking and criticizing the state would be lost if we made our principle absolute, if we say there is an impregnable wall between the church and the state that can never be breached.

For when we make our principles, our institutions, final and absolute, then we are disloyal to the absolute God who demands that we in the church deal with, act in, and work to redeem a world in which there are states.

When we make our principles or our institutions absolute and final, then we are betrayed into a false defensiveness. We feel compelled to protect our absolutes. So the Protestant will fanatically defend the principle of separation as inviolate. The Roman Catholic will defend his church as the church. The extremists in both camps become locked in bitter debate. The fanatical Protestant and the fanatical Catholic keep each other fanatical, and both are turned away from the real world which demands their common endeavors.

President Truman's appointment reveals the false defensiveness of both the Catholic and the Protestant. The hysterical reaction of some Protestant leaders discloses an alarming fear of Catholicism and a self-defensive attitude unworthy of the Christian faith. The Protestants become more excited over anti-Catholic crusades than preaching a world-saving gospel.

As Christians, Protestant or Catholic, we can be true to our faith only when we are more interested in serving our generation than we are in defending our institutions or principles.

EDITORIAL the Devil's Playground

(Professor, Preacher and Angel standing near outdoor pulpit behind a cathedral.)

ANGEL: God's son was born.

PREACHER: As the angels sang.

PROFESSOR: Approximately 1,956 years ago.

ANGEL: You're sure about that?

PROFESSOR: That's what the scholars say and I belong to the union (you may have noticed a Ph.D. tagged to my name—from an Eastern University).

PREACHER: I've a few doubts. . . .

ANGEL: You ought to have.

PREACHER: Why?

ANGEL: You people, and as yet preachers are people, worry about the wrong things.

PROFESSOR: You mean that dates aren't important?

ANGEL: Are they?

PROFESSOR: We've wasted an awful lot of research?

ANGEL: Wasted is right! May I tell you something in confidence? . . . I have it from impeccable sources that our Father is very disturbed. In fact, some of the highest advisors have suggested that earth be liquidated, with neither a burst nor a buzz, simply make it disappear—

PROFESSOR: Interesting, if it can be done. . . .

PREACHER: You mean with all us people on, He can't.

ANGEL: Remember your theology. Who says He can't?

PREACHER: Why, He's the image of our highest values, the finite infinite, the focus of. . . .

ANGEL: 1,956 years, as you insist, and the point still has not trickled through, even to the professionals. No, I'll tell you what they are saying—that this cold, drab little orb is the Devil's favorite playground. . . .

PREACHER: Excuse me for interrupting, but you don't mean that literally?

ANGEL: Not believing in God, earth-things can't believe in the Devil either! Let me continue. The Devil is having a wonderful time down here—thoroughly enjoying himself. He has a new Holy War shaping up. Christians, his favorites, are busy killing, lying, hating. . . .

PROFESSOR: Excuse the interruption. We must work

with the power factors available to us. Anything else is utopian and the utopian is bad.

ANGEL: Do you know why angels so seldom visit on earth any more?

PREACHER: I've wondered. Of course, I really can't believe in angels—a primitive poetic figure.

ANGEL: We won't visit here because men always interrupt. Don't you ever quit talking and listen? To resume: The Devil has driven you out of the fields and the inns. Soon you'll go inside this institution, this shell of stone copied from another age, and worship the signs of His coming. While out in the meadows and valleys, in the taverns and shops, the Devil can ignore you. Only let me whisper "You are in great danger."

PROFESSOR: Do some celestial figures want to destroy us to irritate the Devil at his play?

ANGEL: The first sensible question out of you two. I think that is what some of the advisors are aiming at and the Son protests. He loves his children of earth and will not let you be destroyed by the heavens, but He fears for you.

PREACHER: Is Christmas the time for fears?

ANGEL: The festival of the Son is not for fears nor for nonsense. Of course, do your rejoicing, your carol singing, keep up the traditions, just don't confuse them with the Son's coming.

PREACHER: Should I call the people out of the church?

ANGEL: What is the matter with this pulpit?

PREACHER: Rather cold, isn't it?

ANGEL: I simply do not see how the Son puts up with you! Even your religion must be air-conditioned.

PREACHER: Okay, if you insist. (He calls usher.)

USHER: What do you desire?

PREACHER: Bring the people out of doors. I shall preach from this pulpit.

USHER: In this cold?

PREACHER: This angel here says . . . where's the angel?

PROFESSOR: He flew away.

PREACHER: There was an angel here, he said. . . . It is rather cold, isn't it?

PROFESSOR: Decidedly.

PREACHER: Maybe we'd better stay inside. It's warm.

PROFESSOR: Maybe. . . . Maybe.